PATHWAY TO GOD

A Quarterly Journal of spiritual life
devoted to Religion, Philosophy, Mysticism & Science of Yoga

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PATHWAY TO GOD

CONTENTS

Prayer to Lord Rudra Shiva 2
Thus Spake Gurudeo 4

Editorial : Pravrutti, Nivrutti & Bhakti

World Orientation, Renunication & Devotion to God 5

Eternity Compressed in Time :

My Reminiscences of Shri Gurudeva Prof. M. L. Sharma 12
Knowledge of the Absolute God & the World P. D.Dharwarkar 16
Kant on Moral Experience Mrs. Mahalakshmi & D. Balaganapathi 21
Sankaracarya's Pancikarana Prof. Dr. K.V. Apte 30
AUM : The Code of Liberation Prof. Yashwanth Achar 37
Defining Definition Mrs. Mahalakshmi & D. Balaganapathi 39
Gayathri and New Birth Isha Gamlath 44
Prof. A. G. Javadekar On Ecology Dr. Yogini G. Nighoskar 49
Some Spiritual Conversions By Women Prof. K. B. Dabade 57
Some Remniscences of Gurudeo Ranade Dr. S. Ranganath Rao 64
A Pilgrim's Progress 69
Book Reviews 78
Activities of A.C.P.R. 79

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Prayer
to Lord Rudra Shiva

(Stanzawise Translation in English)

नमो दुंदुभ्याय चाहनन्याद च ।।१ ।।

I salute the Lord who exists in the sound of the battle drums as well as in the sticks that beat the drums (to produce the sound)

नमो धृष्णवे च प्रमृशाय च ।।२ ।।

I salute the Lord who is ever courageous in the war and clears all (the enemies on the battle field).

नमो दूताय च प्रहिताय च ।।३ ।।

I salute the Lord who serves and looks after the welfare of all.

नमो निषङ्गणे चेषुधिमते च ।।४ ।।

I salute the Lord who is (ever) armed and carries the quiver of arrows.

नमस्ती क्ष्णेषवे चायुधिने च ।।५ ।।

I salute the Lord whose arrows are sharp and possesses a variety of arms.

नम: स्वायुधाय च सुधन्वने च ।।६ ।।

I salute the Lord who possesses the best of arms and the best of bows.

नम: स्त्रुत्याय च पथ्याय च ।।७ ।।

I salute the Lord who walks through slushy paths as well as the highways.

नमो काट्याय च नीप्याय च ।।८ ।।

I salute the Lord who frequents the thick deep forests as well as the foot of the mountains.

नमो सूद्याय च सरस्याय च ।।९ ।।

I salute the Lord who exists in the water in the mire as well as that in the lakes.

नमो नाद्याय च वैशन्ताय च ।।१० ।।

I salute the Lord who exists in the waters of rivers as well as that in small lakes.

नमो कूप्याय चावट्याय च ।।११ ।।

I salute the Lord who exists in the waters of the well as well as that in small ponds.

नमो वर्ष्यायचावर्ष्याय च ।।१२ ।।

I salute the Lord who exists in the falling waters of the rain as well as that in the oceans.

नमो मेघ्यायच विद्युत्याय च ।।१३ ।।

I salute the Lord who exists in the clouds as well as the lightenings.

नम ईध्रियाय चातप्याय च ।।१४ ।।

I salute the Lord who exists in the dry autumnal clouds as well as in the rainy summer clouds.

नमो वात्याय च रेष्मियाय च ।।१५ ।।

I salute the Lord that exists in the rain brought by the winds as well as that in the violent destructive storms.

नमो वास्तव्याय च वास्तुपाय च ।।१६ ।।

I salute the Lord who resides in the colonies of people and is the protector of these colonies.

◆◆◆

Thus Spake Gurudeo ....

If we make a comparative study of the philosophies and religions of the world and especially of the lives and teachings of those, who, in the various stages of humanity and in different ages and lands, have walked on the path of God, we shall see that there are certain broad characteristics common to the pathway which they have all trodden in the attainment of God. These might, for convenience sake, be summarised under five heads. First there are certain incentives which prompt men to spiritual life. Then, there is the question of moral and spiritual preparation which they must tackle before they can hope to advance on the pathway. Thirdly, they have to keep before themselves certain exemplars of conduct and attainment which they must necessarily follow. This they cannot do unless they have defined to themselves, both theoretically and practically the nature and functions of God in relation to the exemplars above mentioned. When the relationship between the exemplars and God has been defined, they have to tread the path themselves, before they can be convinced about the reality of the experiences of those who have gone before them. Finally after having walked on the Pathway for a longtime, and through travails and turmoils of body and mind, of nature and society, they can envisage to themselves certain land-marks, certain lamp-posts, which will help them to walk with courage and confidence on the Pathway to God and attain to the highest ideal they have been seeking.

(Nature of Pathway)

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EDITORIAL

Pravrutti, Nivrutti and Bhakti World Orientation, Renunication and Devotion to God

Mokshadharma, according to our scriptures, is the supreme pathway for life of man with the goal to achieve liberation from the cycle of births. It assumes that the worldly life is transient and continues to be so all along the cycle of unending births and deaths of the body. The only way to escape from this entanglement is to follow the Mokshadharma. All one's activities in the world should have this final goal.

However, the man born in this world, one can say, floats along the stream of life as it comes to him through the worldly contacts of circumstances that he encounters all along. It matters little whether he is born in a city in a wealthy family or in a small village in a poor family. Whether he gets well-educated or remains uneducated and has to struggle for his livelihood, all depends on the circumstances he has to face. All his actions are oriented towards the worldly activities that surround him. He becomes a tool of the worldly circumstances. Many times he is compelled to do things that he wouldn't intend to. He gets confused and tends to lose the balance of mind.

The scriptures say that one should not lose the balance of his mind. On the other hand one should develop the strength of mind and character to choose one's own actions through one's reasoning power to decide what is good or bad in response to worldly activities. This reasoning power requires a strong moral base to one's character, which gives one strength to desist from actions one wouldn't like. The world is however full of temptations and enhantments which entangle him before he even gets alert and its too late to come out of them. In Bhagwadgeeta Arjuna asks Shrikrishna that men with good intentions and without evil in their minds get thus entangled and are led into evil actions. Why is it so ? Shrikrishna replies that there are two monsters, which are difficult to be overpowered, but intensely active in this world. They are the desire and anger. They catch hold of a man's mind, confuse his reasoning power and make him an easy prey. Therefore, one must always be aware that beyond the mind and the reasoning power is the divine spirit which is present in every man and it can take charge of his conscience and make him act in the right direction despite the temptations created by the two monsters. Such a man alone can be called a man of true world orientation. His actions are always good for the whole humanity because of his inherent nature guided by the divine spirit. He is unattached though he participates in all the worldly activities that need action from him. He truly follows the vedic dictum ''Speak the truth and do your duties sincerely'' (सत्यं वद धर्म चर). He becomes a living example to inspire others to imbibe virtues in the conduct and behave rightly in all circumstances. A society which has a nucleus of such persons thrives and prospers in all directions and occupies the top of the world as was once done by the Hindu Civilization.

In to-day's Hindu society there are almost no persons to set such examples for the common laity. Reading learned epitomes, eloquent discourses, following variety of rituals are no substitutes for the living examples of inspiring personalities. As a result the Hindu Society is presently regarded as one of the most corrupt and lacking in reliability and firmness in actions and decisions. It is creditable to the western nations that they have maintained an atmosphere of honesty, sincerity, dutifulness, brotherhood and descipline in their societies. To become individualistic and go only for methods of God-realisation unmindful of brotherhood and duties towards the society is self-centred and in a way sinful.

God wills that the world should run in proper order with brotherhood towards all. The Bhagwadgeeta upholds the social aspect through Karma Yoga and enunciating the virtues that are required to become a brahmin, kshatriya or vaishya. All are shudras when born. They have to inbibe the virtues to take their duties in the society. Scriptures say that a man becomes realised only when he sees Brahma in every individual and experiences brotherhood towards all. God thus wills true world orientation which is called Pravrutti for the welfare of the society, the humanity and all life.

Nivrutti or renunciation is a logical step from one's belief that life is transient and a meaningless involvement in the unending cycle of births and deaths. One may or may not take Deeksha (दीक्षा) of Sanyas from a known Guru but remains aloof from the world without participating in any worldly activities. For food he begs from families and lives in some hermitage or Ashram or a cottage set up by himself in a secluded place. The only goal for such a person is to realise God through penance, yoga or any other processes, which may be knwon in certain sects only, to reach the state of Samadhi. There are certain sects in today's India also, who have the technique to transcend to the Samadhi state through the methods known from tantra-shastra and/or handed down from person to person, from the Guru to the disciple.

The sect, known as Gorakshanath Panth, is one such sect, where the technique of Samadhi is known through the blessings of Guru. Nivruttinath, the guru and elder brother of Sant Dnyaneshwar got the blessings of Gahininath (one of the Nav-nathas) when he happened to stray into the cave of Gahaninath seeing a tiger following him. When he came out after a couple of days, he was an accomplished yogi. The technique of Samadhi was known to his two brothers and sister through his blessings only. Even to-day, the group of nav-nathas who exist in the subtle body state, are known to bless persons who have reached the desirless state and self-control through their own effort and have become worthy for progress to the samadhi state.

The nirvikalp samadhi state is the supreme state of the mind, which is in zero-thought condition, that transforms the whole mind brain system and does not need to hanker after knowledge. For such a man, the knowledge is at his door step. He becomes the source of knowledge. At the bidding of the Almighty, he gives knowledge to others who are worthy of it.

Samarth Ramdas Swami had no guru, nor he took any Sanyas deeksha from anybody. He had accepted Nivrutti as his way of life, as he ran away from his house, when he was a young boy. He would beg only for dry rice and cereals, cook his own food for subsistence. His mind was one with the thought of Prabhu Ramachandra only. It is said he did penance in that state for twelve years on the banks of river Godavari at Nasik, when Prabhu Ramachandra appeared before him and gave his blessings. He became an accomplished yogi. He could separate and stay in the subtle body state though living in the gross body. He has written in his slokas (stanzas) that one should remain in the subtle body state and enjoy the bliss. He roamed all over India and saw the conditions in which people lived under the Moghul rule. He propagated the worship of Hanuman to make the people gain strength, had communication with Chhatrapati Shivaji Maharaj from the early days of his struggle with the Mohamedan kings stayed on Sajjangad near Satara, till his last day. His letter to Sambhaji Raje, asking him to remember the brave deeds of Shriman Yogi Shivaji Maharaj and act in a befitting manner, shows the regard he had for Shivaji and the kingdom he carved out fighting with the muslim kings.

The ashram of Swami Sivanand at Hrishikesh was as an example of the Nivrutti way of life. Swami Sivanand was an MBBS doctor working in Malayasia. Then, he left his profession and came to Himalayas and established an ashram. He got many followers and disciples. To each one of them he would tell to raise his own cottage up the slope of the hills and stay alone, cooking his own food for subsistance. That is the first lesson to stay away from the worldly activities. He would not tell them to do Nama-japa or any worship or yoga activities. It was left to them. But he would enquire what they are doing whenever they met him in the few morning hours, when Swami would come out of his room to look after the patients in the small hospital and give medical advice and treatment. All the remaining hours, he would be confied to his room which had a window opening to the river Ganges and wouldn't open his room to see anybody. Probably he used to guide his disciples and followers when he would be in the

Samadhi state by awakening their thoughts. Whenever, he would find a particular disciple has attained sufficient spiritual progress after years of stay in the ashram, he would call him, acquiant him with certain techniques of yoga, which in his opinion, are needed by him and advise him to go out in the world as the purpose of his stay in ashram is over and spread the message of yoga. Any action taken up for the good of the society or welfare of the humanity does not become contrary to the principle of Nivrutti.

The Ramakrishna Mission founded by Swami Vivekanand is an example of an institution run on the principle of Nivrutti or renunciation. Only unmarried young boys are allowed to become members. They remain unmarried and aloof from worldly activities. They are trained to preach the basic principles of Hinduism throughout the world.

Devotion to God as the Supreme Almighty power has been preached by most of the religions, though different names and different terminologies are used to express the same by different religious philosophies. God is taken as the Almighty protector and guardian of the world who protects and rewards the righteous and punishes the sinful. Through these sentiments have arisen the sublimation of feelings of devotion in the form of love towards God. Various saints have loved God as their Father, Mother, Brother or Friend and appealed to Him to give them refuge and the reasoning power to do the right thing in all difficult circumstances and be their saviour in misfortunes and sufferings of the world.

In Bhagwadgeeta, Bhagwan Shrikrishna says that those devotees who surrender their mind and intellect wholely unto

Him are dear to Him and He is dear to them. He further explains that such a devotee has no hatred towards anybody, he is friend of all with sympathy towards everyone, he has no ego, nor possessiveness; he treats pleasure and pain with equanimity, remains ever-satisfied, he has conquered his senses and is desireless. Such a devotee is dear to Him. (12th Chapter) To reach such a high stage of surrender is indeed very difficult to achieve.

However, common man believes and many of our religious teachers say that devotion to God is the easiest path to reach Godhood or to attain his blessings. What is generally believed to be devotion is the ritualistic worship to get blessings from deities to fulfill certain rewards or worldly desires. These are nowhere near true devotion. True devotion through the emotion of love like Sant Meerabai, Saint Tukaram, Chaitanya Mahaprabhu, Tulsidas, Kabeer are others is certainly difficult attainment.

Therefore, Bhagwadgeeta also says that people in worldly life should follow the Pravruti path, practise Karma yoga in their daily routine so that they become selfless, desireless and imbibe the higher virtues in their conduct stage by stage and finally become worthy for the effort to achieve liberation from all bondage. The path of Nivrutti with inherent strength of Character and firmness of decision or the path of true devotion with total surrender of mind and intellect are difficult for a man participating in worldly life.

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" Blessedness is not the reward of virtue but virtue itself"

(Continued from last issue)

Eternity Compressed in Time :

My Reminiscences of Shri Gurudeva

Shri Gurudeva shows that the Individual virtues are manifestations of the central virtue of God-love. "God-love is so absorbing that it does not suffer any claimant to the throne; thence arises the necessity of विराग (dispassionateness) for everything except God. विवेक (Discrimination) and God-love may be related to each other like a lame and blind man : God-love would not become effective unless it has the direction of discrimination. Again, God-love requires us to control our sense organs and mind. Hence self-control (दम) becomes an essential propaedeutic to God-love. The vision of God requires long and patient toil (सबूरी), almost to the point of exhaustion and even disbelief.

Social Virtues can also be seen to be expressions of God-love. As God resides in all men, God-love must manifest itself in sympathy or compassion (दया) to all human beings. Tulsidas affirms that sympathy becomes the source of Dharma :

> दया धर्म का मूल है, पाप मूल अभिमान ।
> तुलसी दया न छाँडिये, जब लग घटने प्राण ॥

Shri Gurudeva relates sympathy (दया) to be benevolence (परहित) by telling us they are the negative and positive poles of the spiritual battery. Where sympathy (दया) would stop with inspiring high ideals in individuals, benevolence (परहित) would move out and show itself in positive acts of benevolence to humanity. परहित is just the Tulsidasian equivalent of the

Benthamite utilitarian conception of Benevolence ? (Pathway to God in Hindi Literature, P. 130).

The Spiritual Virtues mentioned by Tulsidas in the main are study of Philosophy (आतम विद्या), the highest reverential service to the spiritual Teacher (गुरुपदपंकजसेवा), meditation on the Name of God (मंत्रजाप) and His qualities (ईशगुणगान) and God-centered optimism (ममभरौस). Now each of these virtues can be seen to be related to God-love. Taking up आतम विद्या or study of Philosophy, Shri Gurudeva points out that such a study of Philosophy ''becomes a cardinal requisite for the determination of the nature of God, and consequently for our attachment to Him. The virtue called गुरुपदपंकजसेवा or the highest reverential service to our Teacher is definitely the key to open ''the double lock of God-love and God-vision''. Western moral philosopher Martineau regards Reverence as the highest in the scheme of virtues. Shri Gurudeva remarks that Martineau's view regarding Reverence is applicable with greater force to the reverence we bear towards our Spiritual Teacher. ''Meditation on the Name of God (मंत्रजाप) and His qualities (ईशगुणगान) are related to God-love in terms of reciprocal causation. Unless we have मंत्रजाप and गुणगान, God-love cannot be created in us, and unless the germ of God-love is in us we may not be tempted to, and certainly not succeed in carrying on. And finally, of what value would our God-love be to us unless it sees in every happening in History and Nature the beck and call of God, and unless it sees the fruition of the logical Law of Sufficient Reason in the mystical realization of a God-centered optimism, ममभरोस ? (Ibid. pp. 130-31).

Students of Shri Gurudeva's treatise on the Bhagawadgita might recall his brilliant discussion of moral virtues and their classification wherein he shows how God-devotion runs like a thread through all the principal virtues mentioned in the relevant chapters of that classic. All virtues are seen to be the expressions of the central virtue of God-devotion. Before embarking on the discussion of the virtues mentioned in the literature of Hindi saints, Shri Gurudeva refers to his exposition of the synthetic doctrine of God-love as the central virtue in the Bhagawadgita, and says, "This tempted me to find out whether we might make the same principle of God-love applicable to the virtues embodied in the literature of the Hindi saints". The resume of Shri Gurudeva's construction of the synthetic doctrine of virtues dealt with by the Hindi saints as given above shows his remarkable ethical insight.

However, Shri Gurudeva gives due credit to St. Augustine in this regard when he says, "The present writer must confess to a sense of inspiration which he received years ago from a study of Augustine, who, true Christian that he was, recognizing the three virtues of Faith, Hope and Charity, could succeed in making Charity the supreme virtue, and showing others to be merely aspects of it. In addition, he made his idea applicable to the Platonic virtues also. So Charity or Love, according to Augustine, was the basal conception upon which the whole superstructure of moral life was to be built.

Shri Gurudeva quotes succinctly the passage from Augustine, which influenced his thought in this matter. Says Augustine, "Faith and Love are mutually involved and inseparable; Faith springs from the divinely imparted germ of Love, which in its turn, is developed by Faith to its full strength, while from both united springs Hope, joyful yearning towards ultimate perfect fruition of the object of Love". Shri Gurudeva comments that Augustine regards these three as the essential pillars of Christian virtue; along with these, indeed, he recognizes the old four-fold Platonic scheme of virtues, namely, Temperance, Fortitude. Justice and Prudence, which he also explain as being equally the expressions of this central Christian virtue of Love :

"Temperance is Love keeping itself uncontaminated for its object, Fortitude is Love readily enduring all for the beloved's sake, Justice is Love serving only the beloved and, therefore, rightly governing, Prudence is Love sagaciously choosing the things that help her and rejecting the things that hinder." (Ibid p. 127).

In the foregoing discussion, Shri Gurudeva has brought out convincingly the inseparability of morality and mysticism in the teachings of Hindi saints. In the process, he has drawn the attention of the students of Hindi Literature towards the high water-mark attained by the Hindi saints in the field of analytical and synthetical side of Ethics. Mystics are often charged, on the one hand, of leading a life of a-moralism, and on the other, of embracing quietism. Shri Gurudeva has given a lie to these charges by bringing out vividly the moral fervor and active pursuit of the highest goal of God realisation as depicted in the songs of prominent Hindi saints, namely, Kabir, Nanak, Surdas, Tulsidas, Dadu and Charandas.

(to be continued...)

- Prof. M.L. Sharma

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The Name of God can safely be imparted to those who have a genuine love for spiritual life. A worthy disciple to the greatness of the teacher. The enthusiasm of the disciple moves inspiring to the teacher. He who is earnest and promising does deserve spiritual initiation.

- Gurudeo R.D. Ranade

(Continued from last issue)

Bhagwadgeeta & its exposition
by Sant Dnyaneshwar

Chapter VII (ज्ञान विज्ञान योग)

Knowledge of the Absolute God and the World

(Sanskrit Script followed by English Translation)

श्रीभगवान् उवाच -
मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रंमां यथा ज्ञास्यसि तच्छृणु ।।१।।
ज्ञानं तेऽहं सर्वविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ।।२।।

Bhagwan Shrikrishna said-

Oh Arjuna, with your mind attached to me, engaged in yoga with Me as your refuge, listen, how you will know Me completely and without any doubt. (1)

I will fully explain to you the wisdom (the direct spiritual illumination) together with knowledge (detailed rational knowledge of existence and manifestation of Absolute), after knowing which nothing more will be left to be known in this world. (2)

Sant Dnyaneshwar explains -

Oh Arjuna, you have certainly achieved (the highest state) of yoga. Now I will explain to you the direct spiritual knowledge of the Absolute along with the knowledge of the existence in the world with its manifestations in such a manner that you will know all the attributes of mine just like those of a gem held on the palm of your hand. A question will arise in your mind as to what the world has to do with such a knowledge ? This doubt has to be removed first. Just as a boat grounded on the shore cannot move out similarly the intellect cannot enter that interior place where the knowledge of the absolute dwells. All thoughts, logic and words come back empty handed without reaching the knowledge of the Absolute. When this happens, one has moved near to that supreme knowledge.

All the knowledge of the existence in the world is like ignorance and unreal. When this unreality disappears there is dawn of the knowledge of the Absolute. The teacher's words stop abruptly and the face of the disciple beams with the illumination of wisdom. The differences of all sorts like the big and the small and others are wiped out. That knowledge of perfection, I will explain to you now in words.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्वत: ।।३ ।।

Amongst thousands of men scarcely one strives to attain perfection. From amongst those who strive or even those who have succeeded in perfection, hardly any one knows me in true perspective. (3)

Sant Dnyaneshwar explains -

Amongst thousand of men, hardly anyone shows the courage and urge to know about me. Oh Arjuna, from the world full of men, a few brave ones are selected and then a huge army is created with these brave ones. However, when the actual battles start and the weapons clash with the flesh, very few come out victorious. In a similar way, thousands jump into the floods of urge to know about Me, but hardly any one reaches the far side of success. Thus it is not easy to know about Me, but it needs a supreme effort. Hence listen to me.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ।।४ ।।

Earth, water, fire, air, ether, mind, understanding and the sense of Self constitute the eightfold divisions of My nature. (4)

Sant Dnyaneshwar explains -

Just as the body has its shadow, the main principles of the creation of world are part of my nature called Maya or Prakruti. This principal nature is the cause of creation of all the three worlds. This Prakruti manifests in eightfold divisions, namely, earth, water, fire, air, ether, mind, intellect and ego or the sense of Self.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ।।५ ।।

This is my lower nature or Prakruti (Aparā Prakruti) Know my other, the higher nature (Parā Prakruti) or the soul which sustains the entire universe. (5)

Sant Dnyaneshwar explains -

The eight fold divisions combined together is my lower nature. The higher nature of mine, the soul, puts life in the material of the lower nature and is known as the life giving substance in Me. It gives life to the lifeless form, puts intellectual understanding to the knowledge and emotions with feelings to the mind. With understanding and self-sense it sustains the whole world.

The Supreme, Ishwara, is the personal Lord of the universe, who contains conscious souls and the unconscious nature. The two are regarded as the Higher and the lower aspects of the Supreme. He is the life as well as the form of every being and is superior to both.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगत: प्रभव: प्रलयस्तथा ।।६ ।।

Know that all the beings are born out of the two that is the higher and lower nature of Mine. I am (thus) the origin of the whole world and its dissolution as well. (6)

Sant Dnyaneshwar explains -

When the subtle or the Higher aspect of nature combines with the gross lower aspect, it starts an enormous mint of beings. First of all, the four moulds emerge namely those that are born out of womb, out of the egg, from sweat and from the seed. The five main elements are the same but the varieties are different. There are eightyfour varieties and how many subvarieties, one does not know. So many coins are thus minted that the space for the subtle is filled up. So many different moulds of the five elements are produced that the count can be maintained only of the Nature otherwise called as Prakruti or Maya. The growth and elemination of the numbers and types is looked after by Maya under the law of Karma. Maya or Prakruti is responsible for the spread of different forms and names and is not different from My lower aspects. Thus I am the origin, the sustenance and the dissolution of the world.

मत्त: परतरं नान्य त्किंचिदस्ति धनंजय ।
मयिसर्वमिदं प्रोतं सूत्रे मणिगणा इव ।।७ ।।

There is nothing whatever that is higher than Me, Oh Arjuna; All that is here is as if put on Me as gems on a string. (7)

Sant Dnyaneshwar explains -

The whole world looks like a mirage. If one goes into the depth and searches for the origin of the mirage, it is not the different rays of the sun, but is the sun itself. Similarly, Oh, Arjuna, one who tries to go to the origin of the world, he finds Me only. Thus what seems to have been created and also dissolved, all of it is in Me alone. I sustain the world like the string which sustains the gems with its support. Like beads of gold threaded on a wire of gold, all the inside and outside of the world is permeated by Me only. One and the same Atman is present in all beings whether human or others.

(To be continued)

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Hatha - Yoga & Bhakti - Yoga :

Mere steadiness of the body brought about by mechanical processes is not enough. Patanjali says : Yoga is restraining the modifications of the mind. Breath-control or other Hatha Yogic processes might put the mind in a certain equable mood, no doubt, but in themselves they cannot lead to spiritual realisation. Similar is the case with processes like Trataka. Hathayoga may bring about improvement in Health. A good number of things, barring probably the highest, have been achieved by Hathayoga. Such processes are from down upwards. On the contrary, there is another process which descends from above; and that is more important. This is devotion. Here God takes initiative.

- Gurudeo Vachanamrata P. 80

Kant on Moral Experience

The study of Moral philosophy begins with the basic assumption that there is a volitional aspect to the human mind, that man wills, and that his willing and actions consequent to it could be analysed and judged, as from a particular standpoint as being 'good' or 'bad'. Moral philosophy attempts to identify the principles that apply to all rational beings that lead to the kind of behaviour, we term 'good'.

It is possible, I think, to see a methodological distinction between two attempts that Kant makes in his moral philosophy. The first, is the attempt to explain the possibility of moral experience i.e., to understand the origin of 'morality' (moral consciousness) and the second is the attempt to identify the basic moral principles i.e., to understand the content of 'morality'. The former may be formulated as the following question. "How is moral experience made possible?" and second "What is morally 'good' or 'right?"

Kant does not deal with the kind of substantial ethics as that of Plato or Aristotle, by offering or prescribing a practical program for cultivating morality. Both the questions of Kant are to do with metaethics.

In answer to the first question, Kant gives his theory about the 'Practical reason' and understands reason as the basis for morality and in answer to the second question, he discusses the 'categorical imperative'.

The Practical Reason :

Kant's problem in the *Critique of Pure Reason,* was to identify the various cognitive activities of pure reason (i.e. reason in that mode of its operation, not conditioned by empirical factors) and to explain the possibility of knowledge as such. Apart from this cognitive aspect, there is also a volitional aspect to the human mind. Human beings not only cognise a world of things, but also participate in a world of action. Reason, then, is alternately concerned with the objects of knowledge and also with our practical behaviour. Kant says, I quote :

> It is one and the same reason that is to be distinguished in its application one is the theoretical and the other practical.

Our reason is not wholly concerned with our judgement of facts, i.e., with 'what is' but also with 'what ought to be'. In its theoretical use it provides the *apriori* concepts of understanding which order the sensible manifold and in its practical use it provides grounds for our moral conduct by making us aware of the moral law, which is *apriori.*

In any given moral situation, different courses of action present themselves before the agents, of which many are directed by one's desires (inclinations). Yet one among them stands out as one's duty, as binding on or obligatory to the agent. In this conflict between inclination and obligations, the obligatory principles, which do not depend on those, which bring about happiness or satisfaction, take prudence, and as such, they are necessary and universally valid. According to Kant, only these principles are wholly rational. Necessity and universality are, further, the characteristics of *apriori* judgements and *apriori* principles can be traced back to reason.

Just as theoretical reason applies to the categories of understanding, as for example, the category of casuality to the sensible manifold to order them, the practical reason applies the *apriori* concepts of 'duty' or 'ought' to any given moral situation.

Our moral sense, then, binds its origins in the 'Practical Reason'. The moral law, thus, is *apriori* i.e., known independently of our experience and contains nothing that is derived from experience. Kant, in his *Ground work to the Metaphysics of Morals*, attempts to show that this nation of *apriori* moral law is present, though implicitly, in the ordinary moral consciousness i.e., in what ordinary man believes.

The ordinary man distinguishes between 'duty' and 'personal interest' and this fairly corresponds to what, with philosophical rigour are formulated as obligation (originating in reason) and inclination (originating in desire) respectively.

If man is subject to a universally necessary moral law it must also be supposed that, he must be free from causal necessity. If even man were a part of a deterministic world, morality and responsibility would become irrelevant. Kant resolves this contradiction, by his distinction between phenomenal self i.e., the self that we observe which is subject to causal necessity and the noumenal self, or the self as a thing-in-itself, possessing freedom. Kant, thus, gives the basis for moral discourse by distinguishing two kinds of reality, the phenomenal and the noumenal and attributing freedom to the noumenal. Further, he accepts freedom, God, and immortality of the soul as the necessary postulates, to make moral discourse possible - these will be discussed later.

Kant accepts that rationality is the basis for morality and what qualifies an act to be moral is its applicability to all the rational beings. It is the task of moral philosophy to locate these principles that qualify an act to be morally 'good'.

Good :

''Nothing'', according to Kant, ''can possibly be conceived in this world or even without it, which can be called good without qualification, except good will''. There may be qualities (such as the talents of the mind) which may be called good but without the direction of goodwill, these may even turn evil. The true goodness of an act lies not in what it accompanies, not in its usefulness or its attainment of a particular purpose, but in the willing itself.

The distinction between 'duty' and 'inclination' has already been mentioned. If the moral worth of an action lie in its being done as a duty, it has no eye on what it accomplishes, for only inclination motivated by desires has an eye on the consequences. Thus, a truly moral act is that which is done with a sense of duty and that which is done for the sake of duty itself. The notion of 'duty' is, thus, central to Kant's moral philosophy.

If what is 'ought' or 'good' is that which is done with a sense of duty and that is for the sake of duty itself then the moral worth of any subjective maxim lies in its conformity with the universal moral law. This universal law comes to us in the form of an imperative - the categorical imperative. The notion of 'ought' or 'duty' is closely linked with the categorical imperative. 'Ought' assumes significance only in the context of rational human beings, who have a tendency or inclination to do otherwise. So that when the inclinations go against it the rational moral law comes as something imposed on them - as an injunction which appears to be forcing them into a particular kind of action. It is in this sense that the rules of action are, for Kant, imperative. 'The conception of an objective principle, so far as it is reuniting for a will, is called the command of reason, and the formula of this command is called an imperative'.

Not all imperatives are formulations of the *apriori* moral law - there are hypothetical imperatives which are neither duties, nor moral. They are of two types; Rules of Skill and Rules of Prudence. Rules of Skill command us to do certain things in order to achieve certain ends as in - 'If you want to write neatly, use a fountain pen'. Kant calls them problematic because the ends they are meant to serve are, those, which we might or might not want to pursue. The Rules of Prudence command us to do certain things if we want to be happy as in 'maintain good health if you want to be happy'. Both these are hypothetical because they command us only if we decide to enter their sphere or operation.

The Categorical Imperative :

Unlike the above two, the truly moral imperative comes with unconditional force and commands absolutely. It enjoins immediately and is apodeictic so that no rational being can escape its authority. The basic formulation of the categorical imperative Kant gives, as the following :

> *"Act only on that maxim, whereby thou can at the same time will that it would become a universal law".*

He also reformulates it as, *'Act as if the maxim of your action were to become a universal law of nature"* to indicate that the categorical imperative is the law of nature with regard to human behaviour.

The categorical imperative is a formal principle of the will and not a material principle of action depending upon empirical desires or inclinations, it does not give us specific rules of conduct but is an abstract formula. The moral worth of any specific action (willing) is to be tested on the touchstone of this principle by seeing whether the action in question could be universalised, without leading to a self-contradiction.

The application of the categorical imperative to maxims helps us to point at those which can really be moral and which are not thus helping us to draw an absolute distinction between the two.

Kant gives the following examples to demonstrate the application of the categorical imperative.

a. a man who contemplates suicide
b. a man who makes lying promises
c. a man who neglects the cultivation of his gifted talents for the sake of pleasure and
d. a man who does not help others in distress (and expects no help in distress)

All these cannot stand the test of the categorical imperative because none of these maxims can become universal laws of nature.

Kant gives two other formulas, as different formulations of the categorical imperative.

So act, as to treat humanity, whether in thine own person, or in that of any other, in every one as an end, never as a means.

According to Kant, there is always something in a human being that resists being treated as a means (as a thing) instead of a person. The individual possessing intrinsic worth, thus, becomes the basis for the supreme principle of morality.

The final formulation of the Categorical Imperative, which is already implied in the earlier two, runs as follows.

Act so that the will could regard itself at the same time as making a universal law through its own maxim.

Here Kant brings to the fore the autonomy of the will. Each person through his own act of willing legislates the moral law. The Categorical Imperative, thus, speaks of the universality of the moral laws, affirms the intrinsic worth of all rational individuals and assigns freedom of autonomy to the will.

The Moral Postulates of Practical reason :

In explaining the possibility of moral experience, Kant explains the necessity to assume three things - freedom, man's immortality and the existence of God.

Kant says in *Critique of Pure Reason,* "These postulates are not theoretical dogmas, but presuppositions, which have necessarily only practical import. They consequently do not extend speculative knowledge, but give to the ideas in general objective reality ..."

They are objects but not objects given to perception. One has to assume them to warrant moral experience. Freedom is necessary to be assumed because of our experience of moral obligation.

'Must implies can'. Though it cannot be demonstrated that our wills are free, one is compelled to assume such freedom. The concept of 'duty' and responsibility would become absurd without this assumption and thus freedom must be assumed.

The second postulate, the immortality of the soul, is established by the following argument. The complete adequacy of the will to the moral law is holiness, a perfection of which no rational being is capable at any movement of his existence. Since, however, it is required as practically necessary, it is found only in a progress, which continues into infinity. This progress is possible only if one assumes an infinitely lasting existence of the same rational being - immortality of the soul.

The existence of God is postulated with the following argument. God is the ground for the necessary connection between virtue and happiness (Happiness is the correspondence or harmony between man's wish and the physical nature). This argument makes use of the conception of the *'summum bonum'* or the highest good and the happiness commensurate with it. An ideal state of affairs would be when all rational beings are 'holy' (i.e., guided only by the Categorical Imperative) and also enjoy the happiness that they deserve.

Man is neither the author of the world nor is the capable of authoring this necessary connection between virtue and happiness. But since in our conception the highest good is that - virtue and happiness must go together - the existence of a cause, which is the ground for this necessary connection must be postulated and that is God.

Conclusion :

Thus, according to Kant, the various rules of morality can be traced to the one moral law which is *apriori* and pure and this moral law can be traced to the 'Practical Reason'. The formula of the Categorical Imperative gives expression to this universal and necessary moral law and the moral worth of our various actions can be tested on the basis of this criterion.

In the end let us pose a problem regarding the best procedure which Kant prescribes for any maxim to be moral i.e., 'one should be able to universalise it without causing a self-contradiction'. This self-contradiction lends itself to different interpretations to be explained. It could be a logical self-contradiction or a moral absurdity or a principle, which is largely un-accessible to a particular psychological frame work of man - or even having reference to the social conditions of a time. It is only in the case of the first the Categorical Imperative is totally pure and away from experiences of the world.

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Śaṅkarācārya's Pañcīkaraṇa

Śaṅkarācārya was a champion of the philosophy of Monism-alone (kevalādvaita). In order to make it known to people, he wrote many short and lengthy works in prose as well as in verse. Among his prose works there is a small Treat named Pañcīkaraṇa published by Vāṇī Vilāsa Press, Vol. 16, on pp 189-190. This work is selected here for consideration. To understand this work it is necessary to have some knowledge of the philosophy of Śaṅkarācārya.

Philosophical Background :

In the Monism-alone of Śaṅkarācārya there are three fundamental doctrines :- (1) Brahman alone is the only reality. (2) The world surrounding us is false. And (3) the individual soul who assumes[1] the world to be real is identical with Brahman. Further the knowledge of this Brahman secures salvation which means identity with[2] Brahman.

Title and Subject-matter of Pañcīkaraṇa :

The knowledge of Brahman is imparted to a spiritual aspirant by a spiritual Teacher through the method of Superimposition[3] and its Negation. The text of the Pañcīkaraṇa refers to these matters and the identity of individual soul with Brahman. In addition Śaṅkarācārya has introduced the concept of Om to correspond to the three stages of Superimposition.

Now, Pañcīkaraṇa is important in the process of Superimposition. Hence this work is named Pañcīkaraṇa, Five fold combination.

Now follows[4] the text, translation and explanation of this work Pañcīkaraṇa.

पंचीकरण

(१)

अथात: परमहंसानां समाधिविधिं व्याख्यास्याम: ॥१॥

Translation :- Now therefore we will explain the method of (securing) samādhi on the part of Paramahaṁsas (1)

Explanation :- In ancient India, there were spoken of four stages of human life namely Celibacy, Household Life, Vānaprastha, and Asceticism. There were many varieties of ascetics among whom were the Paramahaṁsa ascetics who were interested in knowing the ultimate reality namely Brahman / Ātman.

Here the word 'Paramahansa' can by upalakṣaṇa stand for all those who want to know Brahman. Though primarily monkhood was thought to be necessary to study Monism-alone, yet its study was taken to be useful for householders[5], etc.

The samādhi that is intended here is elucidated towards the end of this work as remaining in a state where the individual soul realises his[6] identity with Brahman.

Here the author, though he is one, speaks of himself in the plural as 'We' which is understood from the verb 'vyākhyāsyāmah' in the plural.

(२)

मच्छब्द-वाच्यमविद्या-शबलं ब्रह्म । ब्रह्मणोऽव्यक्तम् अव्यक्तान्महत्त् । महतोऽहंकार: । अहंकारात् पंच तन्मात्रादि । पंचतन्मात्रेभ्य: पंचमहाभूतानि । पंचमहाभूतेभ्योऽखिलं जगत् ॥२॥

Translation :- There is Brahman (the ultimate reality) expressed by the word "existence" (sat) and later on it is associated with Ignorance. (A principle named) Avyakta arises from Brahman (that is associated with ignorance); from Avyakta springs up Mahat; from Mahat there arises Egoism; egoism produces five subtle elements; from five subtle elements there arise five great (= gross) elements; and (then) the entire universe springs from five great elements (2).

Explanation :- In this passage, Śaṅkarācārya states the creation of the universe from Brahman. It must be, however, noted here that this creation of the universe is not real. The universe is superimposed on Brahman. (See Section 4).

In Śaṅkarācārya's philosophy Brahman / Ātman is the only reality one without a second. It is existence Sentience bliss.

In order to account for the so called creation of the world, Śaṅkarācārya postulates the principle of ignorance (avidyā, ajnāna) which being neither existent nor non-existent nor both existent - and - non - existent is indescribable. This ignorance gets associated with Brahman which then is called 'Śabala Brahman' from which proceeds the process of creation of the universe, in the following order :- Śabala Brahman →Avyakta → Mahat→Ahaṅkāra → five Tanmātras → five Mahābhutas → the Jagat. This sequence, however, does not fit in with the philosophy of Śaṅkarācārya, as therein Ahaṅkāra does not figure[8] as a productive cause. Mahat can be taken as Hiraṇyagarbha who according to Śaṅkarācārya's Ātmānātmaviveka is the presiding deity of Ahaṅkāra. The word Avyakta can stand for Ajnāna from which proceeds the creation. (See section 4 of this work). Hence it seems that the portion of the text namely अव्यक्तान्महत्... तन्मात्राणि is redundant. The text might have been ब्रह्मणोऽव्यक्तम् । अव्यक्तात् पंच तनमात्राणि ।

How the five subtle elements produce five great elements is pointed out in the next third section.

(३)

पंचानां भूतानामेकैकं द्विधा विभज्य स्वार्धभागं विहायार्ध भागं चतुर्धा विभज्येतरेषु योजिते पंचीकरणं माया-रूप-दर्शनम् ।।३ ।।

Translation :- (First) each and every (subtle) element is to be divided into two (equal) parts; then leaving aside its own (one) half part, the (remaining) half part is to be divided into four (equal) parts; (then) the one half part (of every subtle element) is to be joined with every one part out of the four parts (of the remaining every subtle element). (This peculiar combination of the five subtle elements is called the) Pañcīkaraṇa. (After this Five fold combination there arise five great / gross elements whose combination gives rise to the world. And this universe is) the visible form of Māyā (3).

Explanation :- This section explains the process of the five fold combination which figures in the process of Superimposition of the world on Brahman. (See the next section 4 for Superimposition). This Five fold Combination is thus explained :-

The five subtle elements are space (Ākāśa), Air (Vāyu), Fire (Tejas), Water (Jala) and Earth (Pṛthvī). They inhere the three qualities of ignorance namely Sattva, Rajas and Tamas. In the beginning they are not mixed with one another. But unless they get mixed with one another, there are not possible five great / gross elements also called Space, Air, Fire, Water and Earth. The five great elements arise out of the intermixture of the subtle elements. This intermixture of five subtle elements is governed by the process / method called Five fold Combination (pañcīkaraṇa). This Fivefold Combination is thus explained :-

(1) First, every subtle element like space, etc. is to be considered as one unit, say 1.

(2) This unit 1 is to be divided into two equal parts :-

1 Space = 1/2S + 1/2S; 1 Air = 1/2A + 1/2A;
1 Fire = 1/2F + 1/2F; 1 Water = 1/2W + 1/2W
1Earth = 1/2E + 1/2E.

(3) Then the first half of every subtle element like space, etc. is to be divided into four equal parts. To wit:-

1/2 Space = 1/8S + 1/8S + 1/8S + 1/8S
1/2 Air = 1/8A + 1/8A + 1/8 A + 1/8A
1/2 Fire = 1/8F + 1/8 F + 1/8F + 1/8F
1/2 Water = 1/8W + 1/8W + 1/8W + 1/8W
1/2 Earth = 1/8E + 1/8E + 1/8E + 1/8E

Thus at this stage, every subtle element gets divided into one 1/2 part and four 1/8 parts, thus :-

1 Space = 1/2 S + 1/8S + 1/8S +1/8S + 1/8S
1 Air = 1/2A + 1/8A + 1/8A + 1/8A + 1/8A
1 Fire = 1/2F + 1/8F + 1/8F + 1/8F + 1/8F
1 Water = 1/2W + 1/8W + 1/8W + 1/8W + 1/8W
1 Earth = 1/2E + 1/8E + 1/8E + 1/8E + 1/8E

(4) Then 1/2 part of every subtle element is to be joined to every 1/8 part of subtle elements other than the former. Then one unit say 1 of पंचीकृत element is formed. To wit :-

1/2 part of a subtle element + 1/8 parts of other four subtle elements = one पंचीकृत gross element.

This can be expanded thus :-

A) 1/2 Space + 1/8A + 1/8F + 1/8W + 1/8E = One unit of gross element space.

(B) 1/2Air + 1/8S + 1/8F + 1/8W + 1/8E = One unit of gross element Air.

(C) 1/2Fire + 1/8S + 1/8A + 1/8W + 1/8E = One unit of gross element Fire.

(D) 1/2 Water = 1/8S + 1/8A + 1/8F + 1/8E = One unit of gross element water.

(E) 1/2 Earth = 1/8S + 1/8A + 1/8F + 1/8W = One unit of gross element Earth.

Following points are to be noted in connection with this fivefold combination.

1) In every पंचीकृत element thus formed, there are parts of all the five subtle elements.

2) A gross element is given the name of that subtle element whose parts are more than the parts of other elements. e.g. In the combination (A) above, the parts of space are more than the parts of other elements. Hence the पंचीकृत element is called space. In the same way are to be understood the names like Air, Fire, Water and Earth.

3) When the five subtle elements undergo the process of Fivefold combination, they become five great i.e. gross elements. Thus there are five gross elements like space etc.

4) Then the five gross elements combine with one another and produce all the gross objects in the universe.

The word Avidyā was used in Section 2 above. This Avidyā is considered to be the cause from which spring five great elements on the one hand and the sense - organs, etc. on the other hand (See Section 6). All this is here said to be the form of Māyā which which is another[9] name of Avidyā or

Ajnāna, in Śaṅkarācārya's philosophy.

In other words whatever is supposed to be other than Brahman is Avidyā / Mayā who is responsible for the Superimposition on Brahman.

The so-called universe is not real, but it is superimposed on Brahman, and when this Superimposition is negated, the underlying Brahman can be known. In other words the knowledge of Brahman can be imparted with the method of Superimposition and its Negation. This is stated in the next section No. 4.

NOTES

1) ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापर: ।

2) ब्रह्मभावश्च मोक्ष: ।

3) अध्यायारोपाय वादाभ्यां निष्प्रपंचं प्रपंच्यते । This method is explained in the sequel.

4) For the sake of convenience, the Test is given in suitable sections.

5) साधन-चतुष्टय-संपत्त्यभावेऽपि गृहस्थानामात्मविचारे क्रियमाणे सति तेन प्रत्यवायो नास्ति, किंतु अतीव श्रेयो भवति । (शंकराचार्य कृत आत्मानात्मविवेक).

6) ब्रह्मैवाहमस्मि इति अभदैन अवस्थानं समाधि: ।

7) तद्य न सत् न असत् । नापि सदसत् । (पंचीकरण).

8) In Śaṅkarācārya's philosophy, ahaṅkāra is subsumed either in Intellect or in Mind.

9) अज्ञानंप्रकृति: शक्तिरविद्येति निगद्यते । सर्ववेदांतसिद्धांत सारसंग्रह, ३०५; अज्ञानं चान्यथाज्ञानं मायामेतां वदंतिते ॥ सदाचारानुसंधान, ४०

(To be Continued)

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AUM : The Code of Liberation

''ॐ नाम कायुवदु''

[The Kannada Poem composed by
the Saint of Nimbargi in the Devanagari Script)

ॐ नाम कायुवदु नामद बलवु ।।प।।
प्रह्लादन काय्दंथा पावन नाम । अजामिळगे बल अच्युत नाम ।।
सुररन्न बिडिसोदु संतोष नाम । द्रौपदियभिमान काय्दंथा नाम ।।१।।
पक्षिय पुत्रन रक्षिसिद नाम । पार्थन पंथव गेलिसिद नाम ।।
पराशरादिगळिगे ओदगिद नाम । पन्नग शयनन परिपूर्ण नाम ।।२।।
करिराजन काय्दंथा करूणद नाम । कंदन ककुलाति केळिद नाम ।।
भवद बंधन बिडिसिद नाम । गुरुलिंगजंगम घन पुण्य नाम ।।३।।

AUM, the name alone is the Saviour,
Omnipotent name, the code of liberation.

The sacred name that protected *Pralhāda,*
The name *Achyuta* that fortified *Ajāmila,*
The jocund name that liberated many a god,
Is the name that guarded *Draupadi's* honour,
AUM, the name alone is the saviour.

The name that lifted the son of the Bird,
The name that enabled *Pārtha* win his pledge,
The name that succour'd *Parāshara et al,*
Is the accomplished name of *Pannaga-Shayana;*
AUM, the name alone is the saviour.

The ruthful name that rescued *Gajendra,*
The name that listened to the plaints of *Dhruva,*
The only name that sever'd the bonds of *bhava,*
Is the meritorious name *Gurulinga Jangama,* pious and great;
AUM, the name alone is the saviour.

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For the experience to accumulate and overflow what is necessary is renunciation of and disgust for worldly things. The word Vairagya (Renunciation) means either non-attachment to all external and internal objects (विगत राग) or intense attachment to God (विशेष राग). However, what is required here is both attachment for God and non attachment to all other things whatsoever. We may not have the good fortune of conversing with such saints; even to see them is sufficient. What is necessary is to become receipients of their grace which is sufficient to nourish us just as a female tortoise nourishes its young ones by simply looking at them.

- Gurudeo R.D. Ranade

Defining Definition

Definition is a difficult term to define. Various things may be aimed at by Definition. This paper attempts to understand the different aspects of Definition and the problems involved in it. Starting with a discussion on the purpose of Definition the paper proceeds to explain the available ways in which the definitions are employed. It further examines the Rules of Definition and concludes with the problems involved in Defining.

A man say in what sense he proposes to use a word himself or how he recommends that others use it; or again, he may try, as does a dictionary, to show how the word is in fact used in speaking and writing.

What is the purpose of Definition ? Why do we need to Define ? What use does it serve ?

Usually definitions are given to explain the meaning of an expression or a word. Definition plays a key role in making the concerned expression or word understandable. Understanding is necessary to use or apply a concept or a word in any form of life. Without proper understanding we cannot use or apply any expression or a concept. For example without proper understanding of the word 'table' - one may be able to use the 'table' as such, but not the word table in language.

What is a definition ?

As stated earlier a definition is an explanation of the meaning of a term. But how does one explain the meaning of a term ? For example, how does one explain the meaning of the word 'Crow' ? One could of course look up a dictionary, but how do the dictionary makers explain the meaning ? Generally, a definition of a word like 'crow' gives the essential characteristics of a 'crow'. It tries to state the properties that something has that would allow people to recognize it or classify it as a 'crow'.

According to the Oxford Companion to Philosophy (ed., by Ted Honderich) definition is an 'explanation of the meaning of a word or expression, either as established in a language (dictionary), or as used in an expression. This definition states that Definitions are either established in a language or established by usage.

Definitions have been often given in many ways. The following are a few :

1. Sometimes definitions are given to set the boundaries or limitations. In other words, definition is given in the sense of restriction.
2. The action of determining a controversy or question at issue; determination or decision; specifically - a formal definition or pronouncement of an ecclestical authority. Example, Constitutional debates in courts.
3. Logic- the action of defining, or stating exactly what a thing is, or what a word means.
4. Some times definitions are precise statements of the essential nature of a thing; a statement or a form of words

by which anything is defined.

5. A declaration or formal explanation of the significance of a word or phrase.

6. The action of making definite; the condition of being made, or of being definite, in visual form or outline; distinctness - specifically - the defining power of a lens or optical instrument i.e., its capacity to render an object or image distinct to the eye.

7. Definitions are sometimes explanations via examples.

These are a few possible and available ways in which the definitions are employed.

To have a better understanding of the problem of definition, it is convenient to categorize words into two. The first set of words can be termed as referential words. The referential words are those that have a physical reference as their defining point. All the material objects that we come across in the day-to-day life can be considered in this category. For example Tree, Table, Chair etc. All the proper nouns, since they have physical entities as their defining points, also come under this category. For example, Bangladesh, Himalayas, Bala etc. Further, to follow the logical positivism, this set includes only the verifiable things.

The second set of words, in contrast with the first set of words, has no physical entity as its reference. Since they are not about the material objects of the physical world, they have no physical reference. Since they have no physical reference they can be termed as non-referential words. All the concepts, since they have no physical entity as their reference come under the category of non-referential words.

For example :
Ethical concepts like - good and bad, right and wrong;
Aesthetic concepts like - beauty and happiness;
Political concepts like - rights and duties;
Philosophical concepts like - epistemology and metaphysics;
Almost all the mathematical concepts;
Scientific concepts like -- motion and matter (Atom);
Linguistic concepts like - word and definition

All the 'universals', which belong to the world of forms, belong to this category. To follow logical positivist's analysis this category includes the non-verifiable objects as its defining point.

Now let us come to the *rules of definition.* Definitions have traditionally been judged by rules like the following :

1. A definition should not be too narrow. For example : 'Having vertebrate and a liver' is too narrow for 'vertebrate', for, even though all actual vertebrate things have vertebrate and a liver, some possible vertebrate things do not have a liver.

2. A definition should not be too broad. 'Featherless biped' is too broad for 'human being' for even though all actual featherless bipeds are human beings, not all possible featherless bipeds are.

3. The definition should match to the vagueness or precision of the defining expression E.g., a 'woman' precisely is an adult female. The expression 'a female who crossed eighteen years' is vague.

4. A definition should not be circular. If 'desirable' defines ''good'' and 'good' defines ''desirable''.

What is the problem of definition ?

Philosophers try to formulate definitions of very general terms, like, 'happiness', 'God', 'person' and so on. In other words, they try to determine the essential properties of these things. It is not so simple as looking up a dictionary, because different dictionaries give different lists of essential properties. Moreover, sometimes, dictionaries are not perfectly accurate.

Definitions are not arbitrary. We cannot define words in just any way we like. Some definitions accurately star our concepts, and others do not, We set definitions by looking at examples to see if they really have the characteristics the definitions say they must have.Thus, in Defining Definition, many a problem are involved.

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Gayathri and New Birth

There is a striking parallel between the Hindu concept of *Gayathri* and the ancient Greek tribal doctrine of New Birth. While concentrating on a second birth totally different from the earlier physical birth, *Gayathri* and New Birth focus on the individual's association of the very essence of all nature. This paper will trace this parallel between *Gayathri* and New Birth in Greek tribes.

Ancient Greek tribal initiation concentrated on the doctrine of New Birth. Young children were initiated into the tribe by a certain specialized group of youths, known as the Kouretes, who seperated them from their families. The doctrine of New Birth has its roots in the Cretan myth in which the Infant Zeus is taken away from its divine mother, Rhea. It also reflects the myth of Dionysos where the Infant Dionysos is slain and devoured by the Titans, but later restored back to life. In both myth a child is taken away from its mother. The latter focusses its attention on the resurrection of life. These myths throw light on Greek tribal customs of initiation. The seperated child undergoes customary initiation in order to become a changed being, an accepted tribesman. His New Birth is a recognition of his future, his manhood, his virility, his social life within the tribe and his existence as a Kouretes who will initiate other children of the tribe in future. In short, without being initiated into tribal customs and going through a mimetic representation of death and life corresponding to the above mentioned myths and representing New Birth, he will not be accepted as a social being in the tribal community.

The ancient Greek doctrine of New Birth bears resemblance to *Gayathri* acquired by in the Hindu context. *Gayathri* acquired by prolonged effort and continuous indulgence in yoga has a more spiritual significance than the New Birth in Greek tribal initiations. *Gayathri* is related to Brahmacarya or initiation. Brahmacarya is achieved only through the absorption of jñāna so essential in the recognition of Brahman or the ultimate essence of the absolute nature of the universe and all its components. Spiritually, the Hindu jñāni who undergoes Brahmacarya goes through a second birth or *Gayathri.* Then he contemplates nothing but the unchanging truth amidst all changing illusions - Brahman or the Absolute. He is in possession of the eternal truth that ''Whoever knows I am Brahman becomes all this'' (Brhadaranyaka Upanishad, i.4. 10). All this refers to the fruits acquired by the association of Brahman and the aftermath of *Gayathri.* It refers to the passionless nature of the jñāni (ibid, iv. 4.23); his ability to distinguish paravidya or higher wisdom from apara vidya or lower wisdom (Mundaka Upanishad, i.1.4-5). This is a state of being selfless. Selfless but still fully conscious of the fruits of *Gayathri.* This state is referred to as ''this body is the support of the deathless and the bodiless Self. The Self as embodied is affected by pleasure and pain. The Self when associated with the body cannot get rid of pleasure and pain, but pleasure and pain do not touch the bodiless Self''. (Chandogya Upanishad, viii.7-12).

The ''bodiless Self'' is the state of jivanmuktha or emancipation. This was made possible by *Gayathri. Gayathri,* then, completes the jñāni's association with the absolute nature of all things - Brahman. The jñāni is now svarat or king (Brhadaranyaka Upanishad, iv.4.23) and antaryamin or the inner controller of the universe. It is *Gayathri* that bestowed all these fruits on the Hindu jñāni.

Gayathri is akin to the doctrine of New Birth in Greek tribal initiations. New Birth, too, is a process of turning a new chapter in the life of the tribal youth or rather making of a new being. It is a rite of transition from the old to the new. It is of great social value as well as religious significance. Social becuase it reflects the age old Greek tribal custom of accepting the boy into the tribe as a grown up. Religious because during the process of initiation the boy associates the very essence, the ultimate power of nature, totally secretive, mystical. This association makes him shed away his boyhood; boyhood innocence; boyhood habits. New Birth, which is social and collective is also a great emotional experience for him. It is none other than this emotional experience that makes him a fresh individual; a recognized tribesman.

Jane Harrison in her ''Themis'' has already noted a parallel between Brahman and the idea of mana, which stands for the sacred, the innermost power and the essence of all things that exist. She refers to Brahman as pratyantam and that ''the mystic by the practice of yoga, union becomes Brahman and has thereby attained magical importance. (Themis, p. 72). It is with Brahman that the Hindu aspirant is associated. It is with the mana of a source of greater abundance that the boys of the Greek tribe associated. This mana has power to turn them into new beings just as the Hindu aspirants. While enjoying the fruits of liberation, of release from desire, aptakamam and grief, sokantaram, he will also be of importance to his fellowmen. He will remake the world for them (Brahadaranyaka

Upanishad, iii.5). He will become a source of inspiration for them. He will help them to emerge from avidyā or ignorance and to embrace vidyā or wisdom. On a similar footing, the initiated Greek youth who undergoes New Birth has to fight the enemies of the tribe, to provide food for his people, to produce offspring for future, to join the tribal dance, tribal shout, tribal customs to consult ancestorasat a crisis. He will lateron marry the Mountain Mother or the Reares of all things and from whose womb all things come into being. This has a definite relation to the Hindu concept of Brahman. It is from Brahman that all things spring and return to.

''As a spider ejects and retracts (the threads),
As the plants shoot forth on the earth,
As the hairs on the head and body of the living man,
So from the imperishable all that is here,
As the sparks from the well - kindled Sire,
Innature akin to it spring forth in their thousands,
So my dear Sir, from the imperishable,
Living beings of many kinds go forth,
And again returns to him''.

(Mundaka Upanishad, i.1.7).

On a similar footing is the Greek tribal initiate who undergoes New Birth. His New Birth is a second birth from a greater source of abundance. He is introduced into a new world of responsibilities, duties, and commitments. His symbolic marriage with the Mountain Mother, prior to his actual marriage represents his association with the power of nature, so essential for the production of healthy offspring, for the tribe. The symbolic marriage is yet another stage of his new birth. The outcome of this association is ofcourse, a new being with new potentialities. Initiation into boyhood and adolescence are of basic importance. The tribal community requires initiation - first social and then sexual as well. Whether social or sexual it is a requirement in the tribal community for the sustenance of the tribesmen. The Greek tribal doctrine of New Birth then, is of more social value than perhaps any other. Maybe less spiritual than *Gayathri* but it still concentrates on the New Birth - so essential for the tribe. *Gayathri,* on a far higher footing resembles New Birth in its transition of the Hindu aspirant's entire nature into a whole new being, a svarat, or king in his own majesty.

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"Let us see God, let us see God,

Let us stand on the top of Reality;

Let us see God, Let us see God,

and let us be afraid of none".

- Sant Tukaram

Prof. A. G. Javadekar On Ecology

Abstract :

Philosophical ecology is quite a recent discipline. Prof. Javadekar has founded ecology in philosophical subjects like ethics and metaphysics. Inspired by Advaita *Vedanta* and Bhagavadgeeta on the topic of man-nature relationship of unity, he was written some papers and published articles on the topic. This paper is based on his views from such sources and also from personal dialogues with him. Undoubtedly, he warns mankind against the exploitation of nature for some meagre material ends.

Prof. A. G. Javadekar on Ecology

Recognizing the extensive scope of Ecology[1] as an Environmental Science, Prof. Javadekar has endeavoured to make a deep and discursive study of the subject. His work on the subject is extensive, both in content and form (prolific writer as he is, he has dealt with the topic in several languages such as English, Hindi, Marathi and Gujarati[2]). The subject of ecology is being approached empirically no doubt, but it is the firm conviction of his that knowledge cannot attain its full stature unless it accommodates other important sources of knowledge such as authority and even speculation. Speculative knowledge may raise some eye-brows of those who are not used to a holistic approach to truth and reality. For them, knowledge is compressed between two general concepts of cause and effect (which are used by varieties of names by modern philosophers). As is evident from his major works, Prof. Javadekar is convinced beyond doubt that the quest for complete knowledge and perfect truth will remain fragmentary and truncated, till some arrangement is made to accommodate speculative knowledge. This is particularly true in case of abstract studies such as philosophy and its relation to environment. As it is evident, no calculated or technically perfect definitions of these disciplines is forth coming or will ever be.

Any attempt to relate an empirical discipline with philosophy would amount to accepting some basic set of concepts as the main constituents of philosophy. Such assumptions are inevitable; they just cannot be evaded under the apprehension of being subjective -an epithet of which scientific knowledge appears to be allergic. However, it is the extent of objectivity in philosophical assumptions which decide the possibility of their acceptance for establishing any relation with other empirical sciences in particular. Philosophy, hence has no choice but to opt for the origin of universe as created or as evolved or even as an accident of the Big Bang. Prof. Javadekar being an advocator of *Sankara-vedanta*, would obviously opt for the manifestation theory of world development. Slowly and systematically, it is the ultimate truth which is manifested to us through various ways and modifications. The system is a pointer to teleology, and we read it in the form of the inherent self-searching and inbuilt curiosity of the concious part of universe, especially man; no branch of human study can afford to ignore this aspect of human personality. At the same time, adherence to eternal and time-tested values claim their veracity. The balance is sensitively poised, and it is the conviction of Prof. Javadekar that the right weightage falls for everything that helps sustain a healthy environment. Ecology, thus stands for an inherent balance of nature. An ecological approach he says is basically a philosophical approach and of course, a holistic approach. Prof. Javadekar has very interesting remarks to make regarding the progress in knowledge, but a universal appraisal of it is yet to come (thanks to the unassuming nature of the scholar who shies away even from legitimate publicity).

Apart from its contemporary relevance and propriety, ecology has another important aspect to its credit and that is, it stimulates re-thinking. There is always a point along the path of progress, when it is time to pause and look back: to comprehend, to evaluate and to arrange the events, Prof. Javadekar relates philosophy to ecology even in this context. He says, ''Philosophy to be fruitful, should have a feedback from human achievements; and to be meaningful, sciences and arts should have a philosophical basis and guidance.''[3]

Emphasizing the relation between man and nature which is very intimate and not at all contradictory, Prof. Javadekar has established this common bond of affinity; this, he has done by tracing human psychology to its very root. Nature has to be harnessed for human welfare no doubt, but the manner in which modern technology has exploited it is alarming. We obey nature by commanding it; true, but we have followed the latter part of the maxim maximally, and overlooked the former peevishly. The consequences are with us, right now. What with polluted air and water, soulless soil and dry woods, irregular rains and indeterminate seasons, mankind at last, has realized its folly. Prof. Javadekar remarks that ''Nature is both, the source and the sanction of human knowledge''[4] The source of knowledge would obviously presuppose empiricism syndrome. It is the latter idea of 'sanction of human knowledge; where we sense his yearning for making a point in favour of value oriented knowledge. He has written exclusively, as an independent work of his own about the value and its relation to knowledge, which he has termed as valuational theory of knowledge. The word he has coined is "Axiology" to express this relation.

In the preface of 'Axionoetics' he says,

"In the recent history of philosophical thought there was a time when empiricism, positivism, phenomenology, linguistic analysis held their sway on the minds of the philosophers. But each of these movements have undergone tremendous changes, so much so that it is very difficult to recognize them in terms of their initial positions. The movements for a while appeared to be discrediting all ontological metaphysics, noumenal or transcendental enquiries ratiocinative and speculative methods, essentialist and valuational view points as meaningless, have gradually come to see the self-contradictions, parochialism and undue dogmatism which their own positions involve." (Anxionoetics, Allied Publishers, Bombay, 1963.)

By thus mooting ecology in metaphysics, he has accentuated the material bond of relationship between man and nature, in the least. That material cause of an event is the deciding factor in the whole phenomenon of causation, is a well-taken fact. If an undesirable 'effect' is to cease, then its immediate 'cause' rather than a distant one on the causal chain - will have to follow the suit. Obviously, it is preposterous to relate a perpetuate draught in a state to some remote explanation of this world or the next, but scientific explanation would suggest more plantation and forest preservation. Undoubtedly, science is closer to ecological issues than philosophy; present century has several specialized branches of ecology in botany, biology and the like. Our generation is already well-informed and authentically convinced regarding the preservation of environment. The point is to apply it, not only on government scales, but even individual ones. Formal enforcement is taken care of by laws of the state; you cannot cut down a forest, and you will not, for fear of penalty. But that a tree should not be cut on your personal premises unnecessarily, will require some other type of sanctions, for certain, and who will give them, but philosophy ?

Man has immense potential, even to reason out correctly if he puts in some nominal efforts. Fulfilment of human potential is possible, and thus, most problems which are man-oriented, can be solved. Prof. Javadekar has sent sufficient signals to scientist philosophers who wield powers. The most ordinary man can contribute ecologically, and thus elevate himself to the status of a fully enlighted human being. He can thus become an important link in the whole chain of the endeavour to protect our earth and its environment. All human beings, all living beings have a right to life, peace and happiness, and this cannot evade us for long if we respect ecology with its firm grounds in philosophy. This is not only our faith but our conviction, as students of Prof. A.G. Javadekar.

Values are embibed in man, and nature by way of subject-object relationship. They are in the very structure of the reality. Each discipline attempts to study one, some or all possible values, as the case may be. He said that to assign value to reality is not any arbitrary, super-imposition on it, because reality does not lend itself to such valuational approach. This is what is summed up in the phrase Axiological idealism, according to which reality reveals its value-structure as ideal and perfect.[5]

Exploitation of nature by man will lead to the ultimate annihilation of life on earth : overtures of technology are nothing but threats to both, man and nature suggesting the eventual casualty in the form of scarcity of natural resources and their contamination.This thought is expressed by Prof. Javadekar thus "the total destruction is possible with the help of both, nature and technology. The power of nuclear weapon is ultimately traceable to the power in nature as exploited by man." Personifying nature he further says, " ... She will (then) not care for the survival of human species. Nature will finally assert itself."[6]

This is not an emotional outburst of a laymen, but an intense concern of a critical mind with the full stature of a philosopher. It is an incessant cry for reason, for a brake on materialism, and for a taste in spiritualism.

So the choice lies with us, whether we judiciously apply powers of nature to our own good or lavishly wile it away and 'dig our own grave.' We are free to choose, but not free to evade consequences, as is the case with all karmic (causal) principles.

More often than not, the general character of the philosopher, especially his moral bent of mind can be discerned from the very ideas with which he is involved all through his works. Thus, we can trace Prof. Javadekar's concern for humanity through his various views on the relation between man and nature.[7] Inspired by the *Upanisadic* thought all through, and having studied *Sankara Vedanta* extensively, he does not hesitate to fall in their groove and declare this universe to be one without the second. Unity of the living and non-living world thus calls upon us to treat the non-living world as a supporter to the living, and not as an opponent who may be exploited at will.

One interpretation of, Yoga in Geeta[8] is also 'samatva': It is the balance between the two extremes, that would strike the right tone to life's music.[9] Extravagance of life-style is bound to demand extra material from nature's stock of resources. If there is no material leisure or lapses on our part, and because we have regular habits,[10] then there ought not to be any material misery.

Philosophical ecology thus has achieved the heights of a meta-discipline, with no apprehensions of an infinite regress. For, the limit is already reached when we treat the basic life-values as accepted. A philosopher, with a zest for life in all its aspects, should see no problem in this. There are no extra-human criteria to embarrass him, because this is a discipline with down-to-earth value-system, appraised by scientific research.

NOTES AND REFERENCES

1. The word 'ecology' has technical meaning in philosophy of science. However, ecological philosophy has been understood in its present form since 1970. According to this new distinctive branch of knowledge a relation between man and environment is studied. It may suggest a fresh understanding of metaphysics and even ethics.
2. World conference in philosophy 29th December to 1st January 1975 was held at Delhi where Prof. Javadekar delivered the inaugural address. He, as he told me, introduced this word 'ecology' for the first time to a formal gathering of philosophers world over, and for the first time, sought to relate it to the subject matter of philosophy in general. Many curious eye-brows were then raised by those who 'heard' it for the first time.

To-day, thanks to his several lectures and published papers thenafter that we have a proper understanding of the whole syndrome. He has poured all the intensity with which he has "visualized" this relation between value and knowledge, and sought its application in the form of philosophical ecology.

Related works on the topic by Prof. Javadekar are :

a) "Modern Ecology and Relevance of *Sankhya*"
Journal of Oriental Institute (XXV), M.S. University, Baroda, 1976.

b) Philosophical Implications of Ecology in "Quest for Truth" ed. by K.K. Mittal, New Delhi, 1976.

c) Ecological Thought in Bhagavadgita, Geeta Gnyana Yagna, Chinmaya Mission, Jubilee Souvenir, Pune, 1976 pp. 42-44.

3) Javadekar, A.G., "Axeonoetics," Allied Publishers, Bombay, 1963, p. ii, Preface.

4) Ibid.

5) Ibid.

6) Ibid.

7) The value of Truth Beauty and Goodness are well-tried ones by centuries of human existence. The criterion for their unfailing and ever-demanding application is the very internal and the mutual harmony of the individual and the existence respectively. It was one of the two things that filled Kant with awe- this moral order as he calls it, within and the star-lit sky above.

8. 'Dharma' of Bhagavad Geeta also means that which sustains', which Prof. Javadekar emphasizes as that which preserves, protects and helps recycle the environmental process which is really the basis of ecology. Hence prime 'Dharma' (now duty) of man lies in attending to the well-being of environment.

9) Refer Bhagavat Geeta Ch. 4 Text 35 Transalation. "And when you have thus learned the truth, you will know that all living beings are but part of Me-and that they are all in Me and are Mine".

10) Refer Bhagavat Geeta Ch. 6 Text 17 "Translation. He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the Yoga system."
(From "Swami *Prabhupada*", The Bhakti Vedanta Book Trust, New York.)

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Some Spiritual Conversions By Women

Conversion transforms the way the individual perceives the rest of society and his or her place in it, altering one's view of the world. The processes of conversion .... can apply not only to religious [or spiritual] changes but also to psychotherapeutic and political transformation (Mcguire 2002:73-74). The conversion process is generally gradual, although it may appear sudden and dramatic .... (Mcguire 2002:96). Spiritual conversions (gradual or sudden) indicate "Theotropism" - the word coined by Sri Gurudeo Ranade. (The idea of coining this word dawned upon him at the time of mediation) (Sangoram, Deshpande 1978:252). Theotropism means turning outgoing senses God-ward. Scholars basically concentrate on conversions taking place in the spheres of religion and politics and seldom pay adequate attention to the spiritual conversions. A modest attempt has been made here to overcome this shortcoming to a certain extent by devoting to the study of almost sudden spiritual conversions of Namadeva, St. Augustine, Changadeva, Tulsidas, Purandaradasa in which women have played pivotal roles.

Namadeva tells us that he led a very lawless life in the beginning of his career. He was a marauder, and a way-layer, who once upon a time killed eighty-four horsemen, and when he had gone to visit the temple of Amvadhya, as was his usual custom, he saw a woman rebuking her child which was crying because it had nothing to eat; and when Namadeva inquired, she told him that she was made a widow, and the child an orphan, on account of her husband being killed among the eighty-four horsemen by a certain way-layer; upon which Namadeva's heart was touched to the quick, and he went inside the temple and in the fury of repentence, he struck his neck with a scythe, and let loose streams of blood on the Deity. The worshippers of the temple saw that horrible deed, asked him the reason why he was doing it, and turned him out of the temple. He went to Pandharpur and determined to lead a holy and pious life. Thus it was by the tears that were shed by a woman whom in his lawlessness he had made a widow, that he was suddenly converted from an evil life, and he then determined to lead the life of a saint (vide Ranade 1988:185-86).

A consciousness of our sins might also enable us to realize God, as it did in the case of Augustine. Augustine led a very sinful life in the beginning, and so his mother Monica went to her teacher, St. Ambrose, and asked him in what way her son could be saved, and she began to shed tears. Then, St. Ambrose replied, ''Weep not my sister, the child of these holy tears shall never perish''. And we know that St. Augustine became the second founder of Christianity. Having led a life of sin in the beginning, he later become one of the great saints of the world. So, even a consciousness of our sins, provided we mend our ways and never return to the bad life again, provided we go forward courageously on the path of virtue, then, that consciousness will serve as a sure incentive to the consummation of our spiritual life (Ranade 1997:57).

Muktabai and her three brothers-Nivritti, Jnanadeva, Sopana are the contemporaries of Changadeva. It appears that Changadeva may have acquired certain powers by means of his Hathayoga. But, when he met Muktabai and her brothers, his arrogance disappeared, and he began to pine after spiritual life. Muktabai's advice to Changadeva is as follows :

''Turn back from the stream of life, for if you were to go across the current you will be swept away. The water of the river of life runs with great force, and it throws down even the greatest of swimmers. Life indeed is transient, and you must not allow to waste. Think of the internal sign. For, it is the grace of God, that would enable you to cross the stream of life''.

Further, Muktabai advises Changadeva to sleep the sleep of ecstacy, wherein the unstruck sound is heard, the mind is regulated by the thread of breath, and a state is enjoyed which is beyond both sleep and consciousness. In that state the bride-groom will come from the womb of the bride, and as the bride-groom comes out, the bride will vanish from before him, and there will be no limit to the happiness that may be enjoyed.

Changadeva, who was taught the secret of spiritual life by Muktabai, tells us in his Abhangas that the body is the bride, the Atman is the bride-groom. After the marriage takes place, the bride-groom will go to his house, and the bride will be sent with him. ''I shall now remain content'', says Changadeva, ''once that I have delivered over the bride into the hands of the bride-groom''.

Changadeva is a typical example of how a man may take to the life of Hathayoga and ultimately finding it barren of spiritual experience, may then take resort to the truly spiritual life. (vide Ranade 1988:45 & 176-77).

Goswami Tulsidas - the author of Ramacharita Manasa lived in the 16th century. He married a beautiful girl - the daughter of Deenanathji. Tulsidas loved his wife very much and once went to meet her without being invited while she was at her natal house. She did not like it and reprimanded him. In this connection, there is a couplet (Doha). The Doha - *Asthi charmamaya deha mama,* which is put into the mouth of Tulsidas's wife, can be translated .... as follows : Had you but loved God with the same intensity with which you are loving my skin and bones, God would not have handed you over to the dangers of life." .... Actually, it was a remonstration of Tulsidas's wife to her husband for his ill-timed and unwanted overtures. It is very peculiar to note that this remonstration became the chief incentive for spiritual life for Tulsidas. We have seen cases where remonstrations of father, mother, brother and relatives have proved incentives for higher purpose to young men, but in this case the remonstration of a wife became the chief incentive to Tulsidas's spiritual life and from that time onwards he regarded her as his *dharma ki mata.* We have an elaboration of the Doha in the following famous song, *Bhaja mana Tulsi Rama kaho re,* in which occur the following noteworthy lines;

Jitana het kiyo tum hamase, utana harise het karo re
Chala jatyo vaikunthadhama ko, janha thakurdarbara lago re
Tum to ho meri dharma is mata, hamako jñana diya re
Jata ahown Prabhu bhajana karan koon, aba tiriya teri sej na chadho re.

The remonstration and the reply may be regarded as very classical pieces of spiritual literature (vide Ranade 1997: 327-28)

Sri Vyasarayaru imposed the Vaishnava Dasa Diksha on

Purandara (Circa 1484-Circa 1565), the pioneer of Dasakuta. Prior to his renunication of the world he was known as Srinivasa Naik at Purandaragad. His father Varadappa was a famous diamond merchant and he gave essential instructions in the art and technique of diamond cutting and sale of diamonds. After his death, Srinivasa inherited Varadappa's vast wealth and carried on a very prosperous business of his father for some time, growing as years rolled by more and more miserly and resisting any impulse of generosity and charity to the poor and needy.

Srinivasa was married to Saraswati Bai, a charming girl, who proved to be a devoted wife, full of compassion, with a charitable mind. He seemed to be well on the way to a life of luxurious ease when there was a dramatic change. He renounced the treasures of the world to seek for himself and to interpret for others the treasures of the spirit. The story of this change is as below.

We are told that the Lord Hari came to Srinivasa's house one day in the disguise of an old Brahmin, begging for money to perform his son's thread ceremony. The great miser Srinivasa, for Srinivasa was a great miser at that time, did not feel inclined to do anything for him. Then the Brahmin turned to Saraswati for help. The helpless woman handed over her nose stud.

Then a miracle happened. The old Brahmin took the nose stud to Srinivasa to pledge it with him and get money. Srinivasa suspected that the nose stud might be his wife's. He took the nose stud, put it in the safe and asking the Brahmin to come later, rushed to his wife to verify how far his suspicion was correct. Srinivasa asked Saraswati for her nose stud. Saraswati's courage failed her in this situation and she made up her mind to end her life by taking poision. Saraswati went to the worshipping room, bolted the door, ground her diamond bracelet into powder and put it in water. As she was about to consume it the nose stud fell into the bowl with a thud. She took it to her husband who was stunned.

Puzzled at what had happened, Srinivasa went to his shop to take out the nose stud he had left there. To his amazement he found it missing. Srinivasa returned home in great excitement and learnt the whole story of the old Brahmin and her gift to him. The truth that a miracle had happened through divine intervention flashed his mind. From that moment he was a changed man. He realized the emptiness of the worldly possessions and understood that the only basis for stable happiness was in a life lived in and for God.

Srinivasa gave away all his wealth to the poor and needy and went to the Muth of Sri Vyasarayaru along with his family. Sri Vyasarayaru initiated him into spiritual life by giving him ''Mantropadesha'' and the name of Purandaradasa, the servant of Purandara Vitthala.

The old false life centred in the world of material possessions was over for Purandara. A new life of devotion had begun - a life which became crystallized in the shape of a number of songs. The first of these songs was appropriately enough, is compliment to his wife who had been the cause of his awakening (vide for details Radhakrishnan 1955:2-3, Krishna Rao 1996:108-11) i.e. Purandara owed his conversion to be a Haridasa, to his wife. In token of gratitude he sang :

Adadella olite ayitu
Madhavananghriya sevisuvudake
Sdhhana sampattayitu

Dandige betta hidiyuvadakkel I Mande bagi nachutalidde
Hendati santati saveeravagali I Dandige betta hidisadalayya I

Gopalabutti hidiyuvadakke I Bhupatiyendi nachutalidde
Aa patnivrata ghanavagali I Gopalabutti hidisidalayya II

Tulasimale hakuvadakke I Aalasangai tiragutalidde
Jalajanayana Sri Purandaravitthala I Tulasimale hakisadanu III

From what has been said above it may be summarized that the tears shed by the widow and Monica washed away the sins of Namadeva and Augustine respectively, and Muktabai took Changadeva from the desert of Hathayoga to the spiritual oasis, and the two other sublime illustrations of spiritual conversions are those of Tulsidas and Purandaradasa by their wives who succeeded in turning their husbands extratropic minds God-ward.

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Some Remniscences of Gurudeo Ranade and Family

During the second world war, for security reasons, Govt. of India's gold, which was in custody of Reserve Bank of India was kept in the Allahabad Fort. My husband was then in charge for 8 months in 1945. of this office of Reserve Bank of India.

The residential bungalow of RBI was very near to that of Ranade family and it was then that Desai and Ranade family first came to know each other. A pathway led to the rear of their compound and this was used by me for visiting Mrs. Ranade. My youngest child, a daughter 8 years old would accompany me, who was accepted as a friend by Ranades' daughter Shakuntala, her senior by 8 years and just joined college.

Very often, we ladies used to meet around 4-30 p.m. in their verandah. In an inner room, mats (chatai) were spread and this was Gurudeo's living room. The well furnished drawing room was used for formal occasions. I addressed Mrs. Ranade as Manutai, which perhaps was her maiden name. I learnt from Manutai that Gurudeo had long standing T.B. affliction and he practised self-medication to keep it under control. Water was kept on the boil in the bathroom all the time and he had no fixed time for baths. The malady caused mild temperature and whenever he felt perspiration, he changed his dhoti and shirt, which went for washing. Many fresh sets of his apparel were kept in a row on wall pegs. In his bedroom, besides his usual bed, a few mattresses and pillows were stacked for these were also changed after 3-4 days.

As is well known, Gurudeo lived very simply with no interest in the usual comforts we all like to have, except for his car which was well used as a necessity. One evening, we wondered who was in a black car entering our compound and were surprised to see Ranade family, as Gurudeo's visits were very rare. I said to Manutai that we are glad but how is it she did not give a phone call and was told that Gurudeo's decisions at times are sudden and there was no time for calling. After about 20 minutes, he said to my husband that he would like to see RBI office. His gait was quick and others were left behind when he walked. On their return after half an hour, he took leave of us.

Gurudeo was aware that his wife and daughter had to constantly wait on him because of his peculiar personal requirements and would ask them for an outing in the car when he went to Ganga river bank. There he would sit under a tree and expect the family members to have a drive in the city for shopping or whatever. However, Manutai did not feel like leaving him along for his meditation in the fading day light and preferred waiting in the car with the driver keeping watch nearby him if needed and to guard against roaming animals.

In one room lived poor deserving students from Nimbal, who were looked after in all ways. The servants too were from Nimbal and they all conversed in Kannada. For meals, the usual items of vegetables, curry, rice, curds, etc. were made but Gurudeo did not have much appetite and ate little. Sometimes, he just had a few spoonfuls of rice with ghee or dal. Here too, food was served only when he asked for it. He would make tea for himself in his own method. A couple or more cups of water poured in a pot on the stove with 1-2 cups of milk with lots of sugar and varying proportions of tea powder. When the concotion boiled, he extinguished the stove flame, strained the tea and drank a cupful there itself. According to Manutai, ingredients were added proportionately to the remaining tea and partaken by the other inmates of the house. People around had to be in attendance because of his mysticism and ill health but Manutai said she never had any negative feelings of annoyance or irritation because of Gurudeo's way of life.

From Allahabad, my husband was transferred to Karachi as Manager of Reserve Bank of India office there. After the country's partition in 1947, he was transferred to Kanpur and subsequently as Manager of Delhi Office.

I think it was the year 1951 when one day I got a phone call from Shakuntala (Apte) saying ''Kamutai (as I am called) we are in Delhi for 3-4 days for my father's discourse in the University. He is not liking the milk where he is staying and wishes Desai saheb to send his milkman as he is sure the milk must be good''. Our milkman was directed to the address given and Ranade saheb was satisfied with the milk quality. Two days later, the family visited us around 4 p.m. along with a servant and four students, of course, unannounced. There was no contact in between years and this was a pleasant surprise. I informed my husband in his office and he came home. Meanwhile, Gurudeo had enquired ''How is Baby'' referring to my daughter, who was with us and then sat in the dining room with the students discussing their subject. They had some sherbet and left within 2 hours but after his having a change of clothes in the guest room. We were not to meet again. My daughter today is 66 years of age but I still remember vividly their house and the past events.

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Guidance from Gurudeo

During my visits on official work as Superintending Archeologist of Aurangabad Circle (1968-73) I went several times to Bijapur and in my personal capacity visited Nimbal twice with Mr. M.N. Deshpande and Mr. Dabade, paid my respects to Gurudeo by meditating at the place where he used to meditate and hold "Satsang". One may be surprised to learn, although I had not seen him any time during his life time, I used to attend the Satsang and prayer meetings held in Sri Deshpande's house every Thursday and participate in meditation and Ārati viewing Gurudev's photo.

I had some personal problems while at Delhi and was consequently worried about them. During my discussions on 'mysticism'' with Deshpande I had told him that I did not know which Nāma (name of Guru or God) I should take in *japa*. He had said it may flash to me sometime by Gurudeo's grace.

Some months passed, and one night early morning I had a dream in which I saw Gurudeo sitting on a chair in the upper storey of a house. I just bowed before him and paid my respects. He asked me to move on. I said "it is a wall, nothing to hold". He said "then go downstairs". As directed by him I went to the ground floor where in a room a lady in white saree was standing with white flowers in both hands. She beckoned and offered the flowers to me. I asked her

''What shall I do with these flowers''? She pointed to a photograph of Raghavendra Swami and said ''Offer the flowers there''. I did offer the flowers. Suddenly the dream ended and I was reciting a sloka from Raghvendra stotra.

Next morning I narrated the dream to Sri Deshpande. He said ''Look here. Gurudeo has suggested the Nama, namely, Raghvendra Swami. You should recite it in Japa.'' Since then, I have been doing it.

The essential message of Gurudeo was as I was not prepared for higher spiritual (upper-storey) instructions in dhyana, I may begin from japa of Raghvendra Swami's nāma.

Here a concrete instance of Gurudeo directing his devotee what to do when in doubt, although I had never met him in person. He is there in spirit and guides us on ''Pathway to God''.

Quite often I am busy with my work and also a little worried, but his blessings for taking the right path are showered on me and my family.

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> *It is nature that is changing, not the soul of man Birth and death are in nature, not in you. Yet the ignorant are deducted. We think we are dying and not nature. There are all hallucinations.*
>
> *- Swami Vivekanand*

A Pilgrim's Progress

[Biography of Gurudeo Ranade]

Prof. George Burch (America) has written about Late Dr. R.D. Ranade, Vice Chancellor Allahabad University "In India as also in other countries, there are many great schools engaged in various researches, many great philosophers with deep insights into reality; many great mystics with ineffable visions, many great teachers who inspire their pupils, many great souls whose integrity and personality are radiant. But we seldom see one person who is all of these at once! (Satsang - June 69 issue)

While Dr. Ranade was a professor at the Fergusson College, PUNE, the then Viceroy was once a distinguished guest. Wrangler RP Paranjape, the then Principal, received him at the gate. By the side of the Wrangler were four professors, one of Sanskrit, another of English, the third of Philosophy and the fourth Professor Ranade. The Wrangler while introducing himself and the others to the distinguished guest, is reported to have said "Well, you see in each of the four a professor of this and that subject, but in Professor Ranade, you can see all four rolled into one" (Glimpses 78).

Light has been thrown on Dr. Ranade as a mystic Saint, as a philosopher, as a teacher, as an author and as an administrator.

We have tried to list out what all Dr. R.D. Ranade was, for whom the highest ideal was to realize God for oneself and for others. He achieved his ideal, and became Gurudev for the fortunate ones and has kept the light burning for those who want to get their candles ignited in the ages to come.

For realizing God Gurudev states "If we make a comparative study of the philosophies and religions of the world, and especially of the lives and teachings of those, who, in the various stages of humanity, and in different ages and lands, have walked on the path of God, we shall see that there are certain broad characteristics common to the pathway which they have all trodden in the attainment of God. These might for convenience sake be summarized under five heads. First, there are certain incentives which prompt men to spiritual life - philosophical, axiological and physiological. Then, there is the question of moral and spiritual preparation, which they must tackle before they can hope to advance on the pathway. Thirdly, they have to keep before themselves certain exemplars of conduct and attainment, which they must necessarily follow. This they cannot do unless they have defined to themselves both theoretically and practically, the nature and functions of God in relation to the exemplars above mentioned. When the relationship-between the exemplars and God has been defined, they have to tread the path themselves, before they can be convinced about the reality of the experiences of those who have gone before them. Finally, after having walked on the pathway for a long time, and through travails and turmoils of body and mind, of nature and society, they can envisage to themselves certain land-marks, certain lamp-posts, which will help them to walk with courage and confidence on the pathway to God, and attain to the highest ideal they have been seeking". (PGHL-1/2)

All further reference to Dr. R.D. Ranade will be made as Gurudev.

Gurudev was not the incarnation of God, a full fledged mystic at the start of his spiritual career. He must have got all the potentiality of being so, but he was like any other great saint a mystic in the making (Date 131).

As a pilgrim on the Pathway to God he trodded the very same steps he pointed out after reaching the summit. This is an attempt to critically expound his progress on this pathway.

Before setting out on this journey a brief life sketch of Gurudev will be spread out which will facilitate correlating happenings in his spiritual journey.

Gurudev was born on 3rd July 1886 at Jamkhandi then a princely State. His School education began in 1895. His friendship with Kallu Bhokare thickened in 1899, when the latter saved him from drowning, when trying to learn swimming in a local well. This friendship led to Gurudev's meeting with Shri Bhausaheb Maharaj his spiritual teacher, Kallu was already graced by Shri Maharaj with Divine Name.

1901 brought two major events. His first marriage and his spiritual Birth. On 25 Nov. 1901 he was inducted in Nimbargi Sampradaya (spiritual heritage) by Shri Maharaj.

He passed his matriculation in 1902 and secured the covetted Jagannatha Shankar Shet scholarship in Sanskrit. 1903 brought him to PUNE in Deccan College. In 1904 the first blow fell, his father's sad demise. 1907 shattered his dreams to appear for ICS exam as he passed his B.A. in second class. From 1907 to 1909 he worked as a fellow in the Deccan College.

5 Jan 1909 calamities started invading. He acquired brain T.B. In 1911, he was appointed as English tutor in Fergusson College. In 1913 he became a curator in Deccan College. 1914 brought a severe blow - Shri Maharaj departed. Gurudev

passed his MA in 1914 with the remarks "the examinee knows more than the examiner" and was appointed as professor of philosophy in Fergusson College and also became a life member of Deccan Education society.

In 1916 he was blessed with a son and the joy was short lived. 1918 his family was totally devastated. First his loving wife left him with her untimely death and immediately his dear mother expired. He fell sick, the T.B germs had spread in the lungs also. Medicines were of no use. He landed in 1920 at Inchgiri his Guru's place. There, after long toil and turmoil God blessed him by conferring apostleship over him, in short he obtained the power to impart Divine names to others. 1922 his second marriage took place. He resigned form D.E. society in 1924 on idealogical grounds. 1925 daughter was born. 1925 he built a house at Nimbal Bijapur Dist Karnataka and went to live there. 1929 Dr. Ganganath Jha invited him to join Allahabad University to which he conceded. In 1936 he was ordered by his spiritual teacher in a dream to start imparting Divine Name to others. In 1940 he built a bunglow at Allahabad. 1940 he was blessed with a son this time for a longer period. 1941, God snatched away the son.

He became the Vice Chancellor of Allahabad University in 1945. He was honoured with D Lit in 1947. Daughter's marriage also took place in the same year.

In 1952 he delivered lectures on Hindi Saints at Rashtrapati Bhavan and Constitutional Club in New Delhi.

1956 Nector Jubilee was celebrated at Jamkhandi his birth place in big spirits. He arrived to Allahabad for the last time on 14 Mar 1957 from Nimbal. His health started deteriorating due to unfriendly stormy and rainy weather. He left Allahabad on 26th Apr and his mortal vesture at Nimbal on 6th June 1957.

Curiosity, inquisitiveness, thirst for knowledge and an inquiring mind sum up the incentives to spiritual life of Gurudev.

We will first illustrate the above statements

a) At school

i) Once, the Geography-teacher in the high school Shri Krishnarao Anikhindi was teaching Geography in the class with the help of map and the student Gurudev was then looking out of the window towards the hill of Melagiri Lingappa. When the teacher asked why was he not attentive in the class towards the map, the student Gurudev replied that he was mentally tracing the geographical information he learnt in the class room on the backward of the hilly mountain.

ii) At school, his regular studies, unique memory and sharp intellect fetched him respect from all his classmates, but not first rank. He became discontented and tried to discover the reason.

He observed minutely daily activities of the top ranker - and found, that he, before coming to school visited a temple and bowed down to the deity. Ramachandra also started to observe the same practice. On way to school, he timed it so that completing mental recitation of Hymn to Hanuman, brought him at Hanuman temple, where he prostrated himself with devotion and then attended the classes.

The experiment succeeded. He stood first, seed of devotion turned to sapling.

b) At College

i) He used to see the spiritual form with which he was then blessed through a microscope and through a telescope to confirm that the spiritual form is not influenced by phenomenal objects.

ii) He used to pedal his cycle briskly to watch the fast accompaniment of his spiritual form.

iii) ''As a student of physics in the year 1904 at the Deccan College, I used to perform this experiment (placing one mirror in front of another mirror) in our room'' (BG p 62) for establishing a scientific base for the sublime conception of infinite reflections which Janasvara puts forth. When two mirrors are placed, one in front of the other, which shall we say reflects which ? There are infinite reflections between the two'' (ibid).

c) After highest ascent

i) In his work Pathway to God in Kannada literature Gurudev writes ''You have seen the wasp. How is it that its pupae are fed by the wasp ? If you go to a biologist he will tell you the story. It is a wonderful thing indeed. I had to study it in connection with Bergson's statement that the wasp paralyses a living insect by injecting a poison into its spinal cord, the nerve centers, and yet does not kill it. Thus it acts like an anatomist and a surgeon rolled into one. And then the wasp offers the paralysed insect as live-food to its young ones. I actually saw the phenomenon in Nimbal in its various stages. The wasp lays her eggs in some small nest, and when the young ones develop into pupae, they eat the invigorating live-food offered to them, and then become full-fledged wasps and fly away. Such other analogies are numerous in nature. The whole of biology is an illustration of the working of God, just as the whole of physics also is. Science is the demonstration of the power of God. You might have heard of Rotifera, the microbe. It feeds itself by whirling round its tentacles and drawing the smaller little microscopic creatures within its range by circular movements. Another case I heard about fifteen days ago, is that of sepia. There is a cuttle-fish which is endowed by God with a storage of ink. It has a pouch full of that ink, and whenever any bigger creatures come to devour it, it spreads out this ink immediately outside and becomes absolutely invisible''

ii) Gurudev sets forth an acid test for a God realiser in these words. ''Solution of World - Riddle. Sixthly the Bhagavadgita says that it is only as a result of God - Vision that one is able to solve the world riddle :

यदा भूतपृथग्मावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ XIII. 30

We may be said to have attained to the God-head, when we see all things concentrated in God and see all things issuing from Him and being resolved in Him. This is almost in the spirit the Upanisadic expression TAJJALAN' which, as we have seen, makes God responsible for the generation, governance and annihilation of all things whatsoever. So when we have known God as the centre of the universe, we may certainly be said to have solved-the-world-riddle. Badarayana has told us that a saint who has realised God gets all the powers of God, except the power of creation. But unless atleast an iota of that power has descended upon the God-realiser, he may hardly be said to have realised God at all.'' (mμ 238)

Where and how Gurudev used this power ... the details lie preserved in the hearts of disciples who were fortunate to witness.

Turning to the events in Gurudev's life which brought him to the feet of Shri Bhausaheb Maharaj his spiritual teacher, these were :-

Once the student-Gurudev accompanied by his close friend Kallu Bhokare, went to Dharmatti's well on the outskirts of Jamkhandi. His friend tied to his waist a dry and a hollow pumpkin for teaching the art of swimming to Gurudev. Then with the confidence that the hollow dry pumpkin tied to his waist will not allow him to sink in the water Gurudev jumped in the well. But, owing to some negligence, the knot of the hollow pumpkin got loose and the boy Ramachandra began to sink under water. His friends standing on the parapet of the well were nervous and afraid. At the critical moment, his genuine friend Kallu Bhokare jumped into the well from the parapet and helped young Ramachandra to safely come out of the water.Since then the young Gurudev cherished a grateful love and respect for Kallu Bhokare.

With this basic mental set up, the student Ramachandra, who was saved by his close friend - Kallu Bhokare when he was sinking in the well of Dharmatti at Jamkhandi, nourished a great feeling of attachment and admiration for him. After Kallu Bhokare seriously engrossed himself in meditation on God's name after his initiation from Shri Maharaj, he experienced splendid spiritual visions ...

दिवसा दिसती तारे रे । रात्री रविचा फेरा रे ॥

During day time he could see-stars and during night he could see the spiritual sun. Similarly the young Gurudev was told that great devotee of Shri Maharaj Shri Vishnu Bhataji Nimbargi, could perceive the spiritual moon - light while he was sitting for meditation in dark room. All these reports which Gurudev heard, made him impatient to meet the saint of Umadi. Once, when the two friends were sitting in a heart-to-heart discussion, on the hill of Melgiri Lingappa, in the moon light, Kallu Bhokare looking at the moon told Gurudev when he was only fifteen years of age, that he was perceiving the spiritual form of divinity or 'Vastu' as he called it, even on the disc of the moon. Gurudev's sense of spiritual curiosity was roused to the highest pitch and he took the first opportunity to get himself initiated by the saint of Umadi.

The aspirant Gurudev first saw the saint of Umadi at the house at Shri Kadapurkar when he was giving his discourse on Dasbodha of Samarth Ramdas. In the course of his discourse Shri Bhausaheb Maharaj casually remarked - ''if we meditate on the divine Name imparted by the spiritual master, regularly, we might easily obtain even a higher class in the examination with greater number of marks''. This correlation of Nam, meditation and proficiency in examination results, caught the imagination of young Gurudev, as he was to appear for matriculation examination then. In the background of this noble impression created by the spiritual experiences related by his close friend Kallu Bhokare, as also the worldly fulfillment of human desires like a covetted success with distinction at the examination, which was hinted at by the saint of Umadi, in his discourse at the house of Shri Kadapurkar, intensified the urgency of feeling in Gurudev to get initiation of Nam from Maharaj ... The aspirant in Gurudev could not control within himself his spiritual thirst for Divine Name. With the mediation of Kallu Bhokare, he humbly approached Shri Maharaj on 25th Nov. 1901 and was initiated.

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Book-Review

Discourses on selected verses from 'Paramarth Sopan' written by Gurudev Ranade; Part 1 author

Dr. M.V. Patankar, B.E., M.E., Ph.D., F.I.E.: I Edition 2003, Language Marathi; Published by Mrs. Meena Madhav Patankar, 8 Irsha Society, Kulkarni Marg, near Apte Road, Deccan, Pune 411004. Pages 370, Price Rs. 200/-

Dr. Patankar is an ardent devotee of Gurudev Ranade and has meticulously studied his writings. He is closely associated with the Sampradaya for the last 44 years since 1959. Since 1999, he has given more than hundred discourses on Paramarth Sopan of Gurudev Ranade at Nimbal, Jamakhandi and other places of the Sampradaya. He intends to publish all these discourses in book form and this book is Part 1 of the publication and contains twentyfive selected discourses, which have as their main themes the verses compiled by the Hindi saints, Surdas, Kabeer, Charandas, Nanak, Raidas, Bhairon, Machchindranath, Meerabai and Yaari.

A lot of study has gone into the writings of the discourses, starting with the Hindi verse, its detailed Marathi rendering such that the meaning is clear to the readers, then the analytical study supported and supplemented by views, experiences and explanations from Gurudeo Ranade, Bhausaheb Maharaj, Amburao Maharaj and Nimbargi Maharaj, at times from their conversations as well as the similarity of views of some of the western saints and philosophers. All this matter in each discourse has made the book very useful and essential for all seekers of spiritual progress.

The book gives the inner mystical meaning of the dohas and padas compiled by the Hindi Saints, with clear and easily understandable explanations in Marathi.

- P. D. Dharwarkar

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Activities of A.C.P.R.

Quarterly Report for the period ending 30-09-2003

1) Shri Chiranjivi Singh, Development Commissioner of Northern Karnataka Belgaum, gave an formal visit to A.C.P.R. on 9.7.2003.

2) The ACPR held a lecture series on every Saturday in August 2003, in continuation of its Golden Jubilee Celebrations, to discuss and deliberate on different faiths and Philosophies followed in the world, in tune with its motto ''One world, one God, One Humanity''.

3) The lecture series were inaugurated by Dr. K. Balaveera Reddy, Vice Chancellor, Vishweshwaraiah Technological University Nehru nagar, Belgaum on 9.8.2003.

The II lecture series has been started from 27.9.2003. The following lectures took place during the series.

Date	Guest	Lecturer	Topic
9-8-2003	Dr. K. Balveera Reddi Vice Chancellor, Vishveshwaraiah Tech. University, Nehru Nagar, Belgaum. Shri M.N.P. Siddarama Swamiji Naganoor Rudrakshimath, Belgaum	Prof. B. K. Jagajampi, M.A., Ph.D. Lingraj College, Belgaum.	"Das Philosophy"
16-8-2003	Shri V.B. Shiriyannavar 1st Addl. Dist. & Sessions Judge, Bgm.	Prof. Chandrashekhar Shastri, M.A. (Sanskrit) G.S.S. College, Bgm.	"Shankar Philosophy"
23-8-2003	Dr. G.R. Channabasappa President, Sharan Sahitya Academy	Dr. Sarju Katkar, Principal Correspondent, The New Indian Express, Belgaum.	"Basava Philosophy"

Date	Guest	Lecturer	Topic
30-8-2003	Shri Abdur Rehman A. Shaikh, B.E. (Mech.) Chairman & Managing Trustee, A.M. Homeopathy Medical College, Bgm. Shri S.C. Dalwai, Addl. Commr. Commercial Tax, Bangalore (Retd).	Shri Shahid Memon, President Jamate Islami Hind, Belgaum.	"Message of Islam"
27-9-2003	Dr. Mukund A. Udchankar Principal, A.M. Shaikh Homeopathic Medical College, Belgaum.	Mr. Arvind Pinto, Commissioner of Income Tax, Hubli.	"Western Philosophy"

II. We Welcome the following new Subscribers to Pathway to God Journal.

(1) Shri Mallikarjuna M. Uppar, Balaganur (2) Shri H.D. Kopardekar, Pune (3) Shri Mohan Baloor, Mangalore (4) Dr. S.B. Kulkarni, Belgaum. (5) Sri Sanjay Bhosle, Mumbai. (6) Shri M.K. Uttappa, Bangalore. (7) Shri C.V. Venugopal, Dharwad. (8) Shri Mahantesh Bilagi, Dharwad. (9) Shri Lingraj S., Bangalore (10) Shri Vinod Inamdar, Hubli. (11) Shri Umesh Thambad, Hubli. (12) Shri Dattatrey Haliyal, Hubli. (13) Shri Shankar Metrani, Hubli. (14) Shri S.B.N. Joshi, Hubli. (15) Shri C. C. Lakshmeshwar, Gadag. (16) Shri Rameshrao Hattanagadi, Hubli. (17) Shri B.S. Nimbal, Belgaum. Total = 1275/- (Rs. 75/- each).

III. We Thank following Donors.

1)	Shri Parshuram Naik, Belgaum	101/-
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6)	Shri S.N. Upadhye, Belgaum	100/-
7)	Shri S.P. Garg Suman, Jaipur	100/-
8)	Prof. S.S. Katti, Dharwad	100/-
	Total Rs.	10702/-

- M.B. Zirali
Secretary, A.C.P.R.

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